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"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, JULY 28, 1838. NO. 885--VOL. XVII.—NO. 30.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

WOMAN'S PROPER SPHERE.

1 Tim. xi. 12. 'Let the woman learn in silence with all subjection; but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.' 1 Cor. xv. chap. 34 and 35. 'Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the churches.'

If L. E. P. had shown her 'individual sentiments' respecting *woman's sphere* by '*deeds*' in her *home* where she 'guides the house' with all those retiring graces she so well knows how to describe and I doubt not to practice, she would not have been subject to the critical remarks of any one, but it cannot be matter of surprise to her, that when they are uttered in '*words*' through the press, they are fair subject for criticism. I regret that we should have misunderstood each other, and that I should have appeared pointed and caustic in my remarks, and though we are *apparently* wide apart in some points, there are some on which I feel we could meet in perfect sympathy.

I have selected some quotations from Mr Ripley's Translations (*a work for which I feel truly grateful to him*) that I think have a bearing on the subject of woman's sphere, as well as on many other subjects of controversy at the present day, quotations that convey my ideas respecting change better than I could find words to express them. Although L. E. P. wholly declines all controversy on this subject, yet I must believe *we both wish* to know the truth and practise it, and I think we would both like to prove our individual sentiments true *if they are so*, and if we can do so.

'The great distinction which separates man from the lower animals, is that the condition of the latter does not change with the lapse of ages, while that of man is subject to perpetual movement and transformation.'

'The condition of beavers and bees is the same to day that it was on the morning of creation; the condition of mankind in society changes with every age, it is modified with every year, in some respects in fact it is altered with every day.'

'The perfectibility of the human race is nothing but the tendency towards equality. This tendency proceeds from the fact that equality alone is conformable to truth. Whenever truth is discovered and truth tends by its nature to be discovered, man approaches equality.'

'It is incontestable that the majority of the human race, by a regular and uninterrupted progress advances every day in happiness and especially in knowledge.'

'The human race since it is not stationary, can judge only in a relative manner of that which is not inherent in its nature, of that which it does not bear within itself, but which it uses in its path, as a supplemental and temporary resource.'

'Thus *among opinions*, those which we now regard as indispensable, and which are so for us, may in a few centuries be discarded as abuses. The human race never parts with what it needs. When our abuse is destroyed it is because its utility has ceased; but it cannot be said that when our abuse is not destroyed, it is because its utility continues, for there may be other causes.'

Is it reasonable to suppose that all are progressing but woman, and that she must remain where Paul *left her*? or, is it reasonable to suppose that Paul's rules respecting the women of his age, are to be rules for all succeeding ages? Would it not be more reasonable to say that when woman was first raised by Christianity, she might have required some restraint like the rules laid down by Paul, and that if Paul had lived to the present day, he would not have written as he did concerning women? The faults if there are any in his doctrine, were not chargeable upon him, but upon his epoch.

We have always considered our Quakers as among the modest part of the community, and is it any thing new for their women to speak in their churches?

Whether women may speak in public at present or not is a question that I am not able to decide, but I do say that it is not *reasonable* for Paul's rule, for the past to be the rule for all succeeding generations, nor is it reasonable to mark out woman's sphere by it, in the present condition of society. If there is in the present condition of society, a tendency to hurry forward too rapidly, perhaps women had better keep silence everywhere, and men too.

Human nature is always human nature, but 'it is the law of intelligence to advance and consequently to change;' that is, 'the circumstances under which human nature developed are eternally progressing.'

Christianity is always Christianity, but 'it is contemporaneous with every age because it keeps pace with every age; it is open to every access of light, because it accepts it from every quarter, enriches itself with every discovery, because it contends against none;' that is, each age may understand and apply it better than the past. S.

Translated for the Register and Observer.

GERMAN PARABLES.

7. *Moses and Elymas.*

One evening Moses was sitting at his tent door, after a day's march in the wilderness, and a crowd of young camo before him with loud outcries. They brought an old man bound with thongs. His appearance was filthy and vile, crime was on his face. 'He has blasphemed the name of the Most High,' said the young Israelites. 'He says there is no God. Let the Blasphemer be stoned'.

And Moses answered. I will tell you the wisdom of Tourang my Egyptian teacher in youth. 'One day an old ant was brought before the ant-king for punishment. He had denied that there was any sun, and the others demanded his death. No, said the king, will any one believe him. Doth not every ant see the sun, and feel its heat? Let him alone with his folly.'

So with this man continued the hoary sage. He has denied the name of the Most High. But who will believe him? Do you not all feel his life in your souls? They who do not feel it, are themselves blasphemers. But they who feel the Soul of their souls, will never be moved by this scoffing fool. Let him alone till Jehovah shall pity his blindness, or punish his crime.

8. *The fruit Tree and its Roots.*

Polydorus a heathen youth had forsaken the error of idolatry and with believing heart had received the word of Truth. Since he now condemned his former conversation after the lust of Heathenism, he betook himself to solitude and closed his heart against every enjoyment of nature and life. For he said, the flesh lusts against the spirit, so I will deaden the power of the senses within me, and refuse admission to all that is external.

Then Justus his teacher, who had converted him, came to the youth, and led him to a tree which was planted beside a brook and brought forth flowers and fruit,—and said to him, Behold this tree, Polydorus. The Lord has made it a symbol for us, that we may be rich in good fruits.

The Young man looked on the tree and said, Blessed is the tree. In quiet it fulfills its destiny with no contest with the flesh, and brings forth flowers and fruit in its season.

Then the old man laughed and said, would it not be more perfect without the lower roots. They creep in the dark ground, and drink the slimy moisture of the brook.

But, said the youth, they bear the trunk of the tree, and afford them sap for the flowers and fruits.

Then the old man lifted his voice and said, Go thou and do likewise. Despise not the office of the senses,—the lower roots of life,—but let them be the lower. Make what they bring thee into flower and fruit. Like the branches and twigs of the tree, let thy sense and contemplation turn towards Heaven, and the light of Truth will then fall upon thee in calmness.

Thus spake Justus, the old man, and Polydorus left his solitude and walked with nature, and among men, and taught many by his word and example.

From the Sunday School Journal.

THE NEXT GENERATION.

At a moderate computation, there are in the world three hundred millions of inhabitants under ten years of age.*—Those of his host who shall survive, are to constitute the next generation of men. The population of the world, therefore, some thirty years hence will receive its character from the disposition and principles of these little ones. Can we then overrate the importance of every effort to influence the minds and manners of the rising race?

Let others, in their more dignified sphere, aim at correcting the distortions of the full-grown tree; in the mean time we will continue to labor with the pliant twig. If all parents and teachers, who acknowledge the claims of duty and religion, were faithfully doing their part in infant training, we might hope to see a change in the aspect of the world. For although it be granted that many millions are unfit, in a moral sense, to be parents and guardians, and are likely to remain so, it is always to be remembered, that knowledge and religion are of a rapidly expansive and penetrating character. They are not merely the tree, but the tree whose seed is in itself upon the earth. Like light and leaven, they diffuse their influence from radiant points, and with a geometrical progression. The illuminated spots are not only filled with light, but centres from which are enlightened many spheres, constantly tending to meet and unite their lustre. Every educated and converted child is the instrument of incalculable good to his generation.

Let the parent, the teacher, and the elder brother or sister recognize the responsibility arising from the condition of things. Not a word, not a gesture, not an omission, is indifferent or unimportant, when witnessed by a child. All we do, and all we fail to do, is regarded by these sagacious and imitative observers. With what caution should we regulate our language and conduct,so as not to offend one of these little ones. Our minutest personal habits are likely to be propagated among the children around our fireside.—Even a heathen poet could say concerning this subject, *The highest reverence is due to the child.* Many a man has felt this too late, when he has seen his offspring corrupted by his own careless indulgences, or transgressions.—A striking instance is reported of Thomas Moore, the most licentious of our modern English poets. This distinguished man was asked by a friend, whether he had never regretted the publication of Little's Poems. 'I never did so,' he replied, 'until I had a son old enough to read them.'

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* According to the census of 1830, there were 3,427,730 children under ten years of age, out of a free white population of 10,5 6,248.

GREAT RESULTS HANG ON LITTLE THINGS.

Two men were at work together one day in a ship-yard. They were hewing a stick of timber to put into a ship. It was a small stick, and not worth much. As they cut off the chips, they found a worm, a little worm, about half an inch long.

'This stick is wormy,' said one, 'shall we put it in?'

'I do not know; yes, I think it may go in. It will not be seen, of course.'

'Yes but there may be other worms in it; and these may increase and injure the ship.'

'No, I think not. To be sure it is not worth much; yet I do not wish to lose it. But come, never mind the worm; we have seen but one, put it in.'

The stick was accordingly put in. The ship was finished, and as she was launched off into the water, all ready for the seas, she looked beautiful as the swan when the breeze ruffles his white feathered bosom as he sits on the waters. She went to sea, and for a number of years did well. But it was found, on a distant voyage, that she grew weak and rotten. Her timbers were found all eaten away by the worms. But the Captain thought he would try to get her home. He had a great, costly load of goods in the ship, such as silk, crapes, and the like, and a great many people. On their way home, a storm gathered; the ship for a while climbed up the high waves, and then plunged down, creaking and rolling finely. But she then sprang a-leak. They had two pumps, and the men worked at them day and night; but the water came in faster than they could pump it out. She filled with water, and she went down under the dark blue waters of the ocean, with all the goods and all the people on board. Every one perished. Oh, how many wives and mothers and children mourned over husbands, and sons, and mothers, for whose return they were waiting, and who never returned! And all, all this, probably, beause that little stick of timber, with the worm in it, was put in, when the ship was built! How much property, and how many lives may be destroyed by a little worm! And how much evil may a man do, when he does a small wrong, as that man did who put the wormy timber in the ship!—*Southern Churchman.*

A REPLY TO THE REPORT OF A COMMITMITTEE OF THOSE OPPOSED TO THE LICENSE LAW.

The opponents of the recently enacted License Law in this Commonwealth, have communicated their sentiments to the public in the form of certain resolutions and a Report, which the friends of the Law deem it proper to notice, rather on account of the respectable social position of the gentlemen who have subscribed the Report, than the novelty of its views or the force of its reasoning. As the Report derives most of its weight from the names of those by whom it was drawn up and subscribed, we think that the friends of Temperance, who approve the law and are prepared to sustain it, are fairly entitled to all the benefit which may be derived from the fact, that this is a question in which the subscribers to the Report have a direct personal interest. It is a matter of public notoriety, that every one of those gentlemen is engaged in the business of furnishing spirituous liquors to the community, either by distillation, exportation or importation, by wholesale or retail; and though we do not venture to pronounce their occupation an immoral one, since the criterion of morality is not the thing done, so much as the motive and conscience of the doer, which are known only to the 'Searcher of hearts,' yet the slightest knowledge of the laws of the human mind, and the most limited observation of actual life, are enough to show us how easy it is for men to believe what they desire to believe,—how naturally 'the wish is father to the thought,' and how invariably the opinions of men are shaped and moulded by their daily habits, their common pursuits and familiar associations. It is within the memory of man that the morality of the slave trade was defended, and doubtless conscientiously so, by men as estimable and respectable as any of those who have signed this Report; and many other parallel cases might be drawn from the annals of human infirmity. We mention this, not from a wish to mingle the leaven of personality with our discussion, or to make our neighbor odious by kindling a prejudice against the calling by which he earns his bread. We should not have adverted to the fact, were the circulation of the Report to be confined to this city, where every man's employment is known to every man: but it will doubtless be distributed throughout the Commonwealth and generally read, and its claims to attention will every where be enforced by the emphatic statement that it is signed by men inferior in standing and character to none in the city; and although in all cases arguments addressed to the reason ought to be weighed without reference to the source from which they come, yet, in point of fact, men are so made, that the argument of a 'saint in crape' is twice as good as that of a 'saint in lawn.' We wish, therefore, the whole truth to be made known, and that wherever the Report may be read, it may be understood that it presents the views of men whose occupation disqualifies them from examining the subject impartially and dispassionately.

We now proceed to an examination of the Report itself.

After some preliminary observations on the momentous nature of the question to be considered, about which, of course, there can be no dispute, it proceeds to state 'that the subject is important, not only on account of the immediate prejudicial effect of the law upon the interests of men who have, hitherto, conscientiously believed that they were engaged in a business which, if honestly conducted, was a reputable, an honorable and a necessary business, sanctioned by immemorial precedent and example; but it is also very important, as it affects or may bear upon certain fundamental principles, personal and political rights, and the inalienable freedom of man, in a manner consonant rather with the genius and spirit of a despotic, than of a republican government.' In this sentence we have the pith and substance of the principal objections urged against the law,—that it is prejudicial to the interests of certain persons in the community,—that it assails the natural and inalienable rights of the citizen,—and is contrary to the spirit, if not the letter, of the federal and state constitutions, which latter objection is subsequently dwelt upon at considerable length and with great earnestness. That the operation of the law will be to diminish the profits of all who are engaged in the manufacture and sale of ardent spirits, is probably true, and this may be a sufficient reason why they should dislike it, but none why the public at large should be dissatisfied with it. The enactment of the law proves that the public welfare required it, and that the majority will be gainers thereby, or at least that the legislature so thought; and it is the duty of a good citizen to submit without a murmur to a provision which is a benefit to the community in general, though injurious to him individually. The venders and manufacturers of spirituous liquors had their representatives in the legislature, who urged, as an argument against the bill, that it would injure their business; but this partial evil was not deemed sufficient to counterbalance the general good.

The main objection to the law, resting upon its alleged interference with natural rights, is not stated with that precision which so serious a charge demands. In a production like this report, addressed to the popular mind, we do not expect the rigor of mathematical demonstration, or the close and elaborate reasoning of a legal argument, but we have a right to require a distinct statement of the particular rights which this law interferes with, and of the manner in which it so interferes with them. Instead of this we are entertained with two or three indignant and declamatory paragraphs against the principle of sumptuary laws, and against legislative interference with domestic concerns; and the people of Massachusetts are asked, with great emphasis, whether 'they have no homebred and fireside rights, which are not to be invaded and subjected to legislative surveillance and control.' We object to this mode of reasoning, or rather, to this vague and loose declamation. As lovers of truth, and friends of fair discussion, we protest against this attempt to enlist the prejudices of the people against the law, by branding it as an attack upon the rights of freemen, and by assailing it with inflammatory language, calculated to kindle the passions of those who are not accustomed to examine carefully and reflect patiently. In reading this portion of the Report, it is difficult to believe that all this fine passion is wasted upon a provision to regulate the sale of ardent spirits. We should have supposed, had we read the Report without knowing its origin, that it had been called forth by a law taking away the right of trial by jury in criminal cases, or repealing the *habeas corpus* act. The Committee, at the outset, beg the very question at issue. We deny that there is any thing of the nature of a sumptuary act in the provision under consideration. We deny that it interferes with the management of one's domestic concerns, or with 'homebred, fireside rights.' We deny that it undertakes to prescribe what we shall eat and what we shall drink. It simply forbids a particular form of traffic, which long experience has shown to be attended with unqualified evil. It does not prohibit the use of the article as a drink, but merely prescribes the limits to the quantity which may be bought at one time. Every one may buy it, provided he will buy fifteen gallons at a time. There is no more of interference with natural rights in such a law, than in two thirds of those which make up the statute book. The very basis upon which civil society rests is a surrender of natural rights. Men surrender them as an equivalent for the protection which government and society afford, and it is the duty as well as the right of governments to regulate the employments of the citizens, as to consult the good of the whole. Some it may forbid altogether, and others it may restrain and limit. If this law be objectionable on this ground, what will be said as to laws forbidding the sale of lottery tickets, regulating the sale of gunpowder, restraining the interest of money, prohibiting private banking, protecting game, and innumerable others which might be cited? The principle in all these is the same. They all interfere with natural right, and are for the public good, and the principle which should expunge one, should expunge the whole. The committee say, 'If government may dictate what we may and may not eat and drink, where is the limit to the power assumed?' To this significant query we would reply, that government may not and cannot dictate what we may and may not eat and drink, and that the obvious limit to the power is the impossibility of using it. But suppose that the community were visited by a contagious disorder, and that certain fruits and vegetables, harmless under ordinary circumstances, became deleterious at that particular time, on account of their immediate tendency to bring on the disease, would it not be a perfectly legitimate exercise of authority to prohibit the public sale of these articles, although the consumption of them as food could not be prevented; and suppose that the venders of these articles should hold a meeting, pass a set of clamorous resolutions, and assail the regulation in an elaborate report, as an infringement of natural right, would they not be considered as men bereft of their wits?

The alleged unconstitutionality of the law we shall touch upon very briefly, as this is not the place to discuss it, and we are not addressing the tribunal proper to decide it. The presumption is in favor of its constitutionality, and the burden of proof is on him who denies it. The legislature which passed it may fairly be supposed better qualified to pronounce upon this question than the twelve gentlemen who have signed this Report. The law is not contrary to the State constitution, unless the passage therein prohibiting such enactments is distinctly shown. The legislative power is conferred in general terms, and is omnipotent, except in those particular cases where it is controlled. Neither is this law contrary to the constitution of the United States, unless a clause can be shown therein, which directly or indirectly prohibits the exercise of this power to the States, or gives it exclusively to the United States.

The Report goes on to state as follows: 'We are opposed to all precipitate innovations, by compulsory means, upon the long established usages, the settled habits, and the regular pursuits and occupations of men.' If this be the enunciation merely of an abstract proposition, we are ready to assent to it, provided always that the usages, habits and pursuits be praiseworthy, lawful and good, otherwise the sooner they are changed the better. We believe there is just as much wisdom in getting out of the fire by degrees, as in abandoning a bad habit, or an immoral occupation, by degrees. If, however, it is meant to be insinuated that the present measure is one of those 'precipitate innovations,' we deny the fact and challenge proof thereof. Laws regulating the traffic in ardent spirits have been familiar to the legislature of this State from time immemorial, and the present measure is but the taking of a few further steps on a road on which we have long been travelling. It has long been before the public; it has been discussed in Temperance societies, and Temperance conventions, and in the public prints. All the arguments brought against it have been answered again and again, and it was finally adopted by a large majority, in a most intelligent legislature, after a thorough and protracted debate. And more than all the rest, the experiment has already been tried in several counties of the Commonwealth, and with complete success, and this fact was undoubtedly a strong argument in its favor with the legislature, inducing them to extend to the whole Commonwealth a system which had been found to work so well in a considerable portion of it.

Another objection brought against the law is, that it is opposed to public sentiment, and consequently inexpedient; and that an attempt to enforce it will be attended with dangerous consequences; and that 'some men will drink from principle, not merely to gratify appetite, but to vindicate a right.' This certainly suggests a new view of the operation of moral principle—one for which the committee deserve the thanks of every one who 'puts an enemy into his mouth to steal away his brains.' 'How convenient,' says Dr Franklin, 'does it prove to be a rational animal that knows how to find or invent a plausible pretext for whatever it has an inclination to do.' Hereafter all who drink, will drink from principle, which will be in exact proportion to the quantity consumed; and thus the highest triumph and perfection of moral principle will be found in some unfortunate outcast, whose strong sense of moral obligation has not only deprived him of reason, sense and memory, but of the power of voluntary motion.

The signers of this report may be 'sincere friends to Temperance,' but we cannot think them so well qualified to judge of the expediency of this or that particular measure in the Temperance reform, as those whose interest in the cause has been proved by their labors and sacrifices in its behalf; and we wonder at the confidence with which they maintain that a law is not in accordance with public sentiment, when it was passed by a large majority of a legislature, which so exactly represents the public mind as that of our State. They greatly deceive themselves, if they imagine that a few venders of ardent spirits, clamorous at the prospect of diminished gains, are the representatives of the public opinion of the Commonwealth of Massachusetts. We feel assured, on the other hand, that the law was carried through the legislature by the irresistible force of public opinion, and that it will in like manner be sustained by it. As these gentlemen are 'sincere friends of Temperance,' they will be gratified to learn that their fears of the dangerous consequences which may follow an attempt to enforce this law, are deemed wholly groundless by those who are best qualified to form an opinion upon the subject. The dangers of a reaction, and the evils of going too fast and too far, are considerations to be taken into account in all moral reforms; but, in the present case, they are idle terrors, and we contemplate the probable working of the law without any uneasy sense of apprehension. We believe that the community is morally ripe for the change.

There are some observations in the Report, from which we are not inclined to dissent, but are unable to perceive any particular connection between them and the recently enacted License Law. The cause of Temperance, like all other good causes, has suffered from the imprudent zeal of some of its friends, and no men can be more strongly opposed than we are to 'reproachful epithets, uncharitable imputations, and violent denunciations.' We know that the mind of man is beyond the reach of compulsory laws, and we believe that attempts to propagate the doctrines of morality and religion by fire and steel, are as futile as they are wicked; but in the present instance, it is the change in men's minds which has produced the law. We are ready to admit that the highest moral state to which a man can attain, is that which enables him to pass unharmed through the fiercest flame of temptation, in which he constantly obeys the self-imposed law of duty, and, with perfect liberty of choice, prefers the good to the evil, and sacrifices the lower impulse to the higher. Were all men so constituted, there would be no need of laws, as every one's own conscience would be a law to him, and make all inferior sanctions needless. But men of this description are the exception and not the rule, and we must take men as we find them, and do the best we can under existing circumstances. We do well to punish crimes after they are committed: we do better to prevent them before. Government has no power over the heart and mind of man; it cannot cleanse the issues of life; it cannot eradicate a bad principle and plant a good one. It is an imperfect instrument at best, and deals only with coarse, material interests. Its legitimate jurisdiction is over the overt act, the outward manifestation of the evil impulse. Government, for instance, cannot prevent a man's being licentious, but it may suppress brothels, and prohibit the sale of indecent prints. Government cannot quench the spirit of gaming, but it may suppress gambling-houses, and prohibit the sale of lottery tickets. Government cannot slake the unnatural thirst of the drunkard, but it may suppress those places of temptation, which by their number and accessibleness, are continually provoking the commission of the crime of drunkenness. This is an offence which comes peculiarly within the cognizance of the State. Its consequences do not cease with the offender himself, but the sins of the guilty are visited upon the innocent also. Where the head of a family is addicted to intemperate habits, the probability is, that his family will be neglected, and that poverty and suffering will make them desperate and reckless of public opinion; that his children will grow up without those habits of thrift and regular industry which will make them independent, and without that intellectual and moral training which will guard them against those temptations with which the path of life is beset. Thus drunkenness is the immediate parent of pauperism and crime, and the house of the drunkard is the nursery of the almshouse and the jail. No one will deny that among the paramount obligations of government is the prevention of pauperism and crime, and if it be established as an incontestible fact, that drunkenness will not and cannot be prevented, so long as the practice of selling liquor in small quantities is allowed, it follows as clearly as an inference in mathematics, that government is false to its trust, if it do not forbid the practice. In so doing, it merely exercises its just right and duty of self-protection and self-defence. That the community will be cursed with the evils of drunkenness, so long as the system of licenses continues, is the uniform testimony of all who have been led to investigate the subject. The power of habit, backed by the peculiar local association familiar to all, is too strong for the moral sense, enfeebled by long indulgence; and even those who would gladly unclasp the fatal folds of the destroyer, find themselves unable to pass by the shop, or bar-room, where they have been accustomed to drink, without stopping. What, then, is to be done? Is this nuisance to be perpetually continued and tolerated? Is this fountain of disease and death to be kept forever flowing; or shall we apply the only effectual remedy, and remove from the unhappy victim of intemperance the temptation which he cannot resist, by suppressing the dram-seller's pernicious calling? And with what face can he come forward, assume the attitude of an injured man, declaim about his violated rights, and accuse the legislature of exercising usurped and unauthorized power? The plain statement of the question, extricated from the 'Serbonian bog' of metaphysics in which the Committee would fain plunge it, and placed upon the firm earth of common sense, is, whether a man has a natural and inalienable right to sell spirituous liquor by the single glass; and this question we are ready to submit, either to the people of the Commonwealth, or of any of its courts of justice.

As we have before stated, we are sanguine in the belief, that this law will be attended with the most beneficial results to the cause of Temperance and the good of society. But we do not pretend to the gift of prophecy, and we may find that we have been mistaken, and have taken counsel too much of our hopes and our wishes. In that case, we shall cheerfully consent to such a modification of it, as shall most conduce to the interests of the cause which we have at heart. But had we been originally opposed to the law, we should deem it our duty, now that it has been enacted, to lend it a cheerful countenance and support; and we are pained to see gentlemen so respectable as the signers of this Report, presenting themselves as a *nucleus* around which the scattered elements of resistance to it may cluster. Under these circumstances, it becomes more than ever the imperative duty of the friends of the law, to meet this determined front of opposition, by as firm and resolute an attitude of defence. Believing it to be the final triumph and consummation of the good cause in which we feel so deep an interest, it will still be a dead letter, and worse than a dead letter, if it be not enforced. We must not feel that the battle has been fought, and the victory won, by the simple enactment of the law. We may not yet retire from the heat and dust of the conflict. The law must be carried into effect, and they who are disposed to trample upon it, must be made to understand that so long as it remains unrepealed, its provisions are not to be violated with impunity. To this object we must devote ourselves, as to a moral duty of the highest obligation, with the whole heart, the whole strength, and the whole mind; without heat or violence, but with that calm, deliberate resolve, which opposition shall not daunt, lukewarmness shall not dishearten, and threats shall not intimidate; and we should doubt God's moral providence in the government of the world, did we not feel confident that His blessing would follow our efforts.

Jonathan Phillips,	John C. Gray,
James Savage,	William Appleton,
Edward Brooks,	Luther S. Cushing,
William Lawrence,	Amasa Walker,
Samuel May,	Edmund T. Hastings,
Samuel Dorr,	James C. Dunn,
Pliny Cutler,	Francis Jackson,
George S. Hillard,	Thomas Patten,
Edmund Quincy,	Lewis G. Pray,
Benjamin Abrahams,	Horace Mann,

Committee.

'Mathematicians (so called,) exist, who say, that they will believe nothing they cannot demonstrate, as if the lightning that glances now out of the corner of that cloud, cannot without demonstration, be allowed to exist, either in itself, or its image in my eye. Mathematicians, that talk in this, or in any similar way, however mathematically *sane* they may be, are certainly, if not intellectually and morally *insane*, at least troubled with a *monomania*.

'I will believe nothing,' said a young sceptic riding with a gentleman in a coach in England, 'that I cannot demonstrate.' 'Do I understand you rightly, sir,' said his companion, 'that you will believe nothing that you cannot understand and demonstrate?' 'Yes.' 'Now, sir, will you tell me what is that?' 'A cow.' 'What has it on its back?' 'Hair.' 'Of what colour.' 'Red.' 'And what is that?' 'A sheep.' 'With what is it covered?' 'Wool.' Of what colour?' 'White.' 'Do you believe so.' 'Yes.' 'But do you *understand* why that cow is covered with hair, and the sheep with wool; or why the one is red and the other white?' 'No.' 'But did you not tell me that you would believe nothing that you could not understand?' He was silent.

'All over the world is the truth of that scripture verified, it is 'THE FOOL,' emphatically THE FOOL, 'that hath said in his heart there is no God; *the fool* that will not believe his own senses; *the fool* that talks about demonstration, or the need of it, *to make that plainer which cannot be made more plain*; or craving after *dead* Euclid to prove the *living* Bible or moral truth. If such a thing as the very quintessence of folly can exist, it certainly is in him who is emphatically THIS FOOL.'

IRREGULAR TREE.—Seeing a tree grow somewhat irregular, in a very neat orchard, I told the owner it was a pity that tree should stand there; and that, if it were mine, I would root it up, and thereby reduce the orchard to an exact uniformity. He replied, 'that he rather regarded the fruit than the form; and that this light inconveniency was abundantly preponderated by a more considerable advantage.' 'This tree,' said he, 'which you would root up, hath yielded me more fruit than many of those trees which have nothing else to commend them but their regular situation.' I could not but yield to the reason of this answer; and could wish it had been spoken so loud, that all our uniformity men had heard it; who would not stick to root up many hundreds of the best bearers in the Lord's orchard, because they stand not in exact order with other more conformable, but less beneficial trees, who do, *perdere substantiam propter accidencia*, destroy the fruits to preserve the form.

Flavel's Husbandry Spiritualized.

(From the Boston Quarterly Review.)

RELIGIOUS LIBERTY.

We aware that this rule, so far as government is concerned, places men of all opinions on a par, and gives the Christian no legal or political advantage over the infidel. Shall the Christian object to this? Shall the Christian ask for a legal and political advantage over his unbelieving brother? Has he not God and truth on his side, and is not this advantage enough? Has he not also the majority, fashion, public opinion on his side; all the schools and colleges and most of the means of influence in his hands; and does he ask for more? Shall the Christian intimate that he is unwilling to meet the infidel on equal terms? Let him blush then to call himself a Christian. *He* is the infidel who wants faith in Reason, and fears to trust it.

It is often alleged that atheism is incompatible with the stability of government, and the peace and welfare of the community, and may therefore be punished as an offence. We have not the space to enter far into the matter involved in this statement. We hold that no government can have any right to maintain itself by the sacrifice of private right. The powers of government are not made up from the individual rights surrendered to it. The notion that individuals give up a portion of their natural rights to society, in order to secure protection for the remainder, is a false notion. Government is not a contract, a bargain. It rests on Divine Right. The *Jus Divinum* must be reasserted, if there be any government to be maintained. The magistrate is ordained of God. Define the legitimate powers of government, and those powers are sacred, and are derived from God. But as they are derived from God, they can never be in opposition to individual rights, which are also derived from God. If then we have established the fact, that a man has a natural right to profess atheism, the consequences of professing it, to the government, be they what they may, can never invalidate one's right to profess it. The good of the community may be consulted and ought to be; but only in harmony with the good of each part. The greatest good of the greatest number is not the end to be sought, but the greatest good of the whole. The few may never be sacrified to secure the safety and well-being of the many. No individual, however lowly, may be overlooked. No individual can ever be without significance; and whenever the rights of one individual are disregarded, be the end what it may, the rights of every individual and of the whole community are invaded.

But let this pass. Atheism, we deny to be dangerous to communities, and we might quote as high authority for our assertion as that of Lord Bacon, but that we are not much given to quotations. An atheistical community cannot be found. The history of our race contains the record of no such community. Mankind almost universally regard the atheist with horror. This horror, which we naturally feel at the denial of God, and the declaration of our own orphanage, is a sufficient protection against the spread of atheism. If it were a seducing doctrine, one, to the profession of which there were many and strong temptations, then it might, perhaps, be necessary to consider whether we have the right to suppress it. It has hitherto been rarely if ever professed for its own sake, but because it has been a refuge from oppression. Men oppressed, despoiled of their possessions and their rights, overwhelmed with the weight of tyrannical kings, nobilities, and hierarchies, professing to reign in the name of God, and by divine ordination, have sought relief in atheism, and denied God, that they might shake off a tyranny which had become too grievous to be borne. Give the atheist perfect liberty to profess his atheism, take away from him the conviction that in professing it he is warring against an arrogant authority, and he will himself be disgusted with it, and no longer have any wish to profess it. When men are permitted to see in God a father, they have no disposition to deny him; and when they see belief in him drawing mankind together as brothers, they will love that belief and do their best to acquire it.*

Similar remarks may be made in regard to sabbath-keeping and attendance on public worship. The first question is always, whether the

government have a right to enforce them? The Sabbath, it is said, should be kept holy, but they only will keep it holy who believe it to be holy time, law or no law;—and they who believe it to be holy time will keep it holy, although not legally enjoined. They who believe in the propriety of public worship, and who would profit by attendance on it, will attend it, if they can. They who do not believe in its propriety, and have no relish for it, would not worship, though compelled to attend the places of worship. Religious worship, to be acceptable, must be free and sincere. If it be not offered freely, from the spontaneous promptings of the heart, it can have no worth. All laws, having for their object the enforcement of religion, or a respect for its ordinances, are therefore useless in the case of those who are religious, and can only produce hypocrisy in the case of those who are not. And hypocrisy, in our estimation, is a much more heinous sin in the sight of God, than sabbath-breaking, or neglect of public worship.

We have spoken, as we have, from no indifference to religion or to its ordinances, but from the overflowings of our zeal for Christian freedom. We would by no means encourage atheism, sabbath-breaking, non-attendance on public worship, or the habit of elevating to office men deficient in high moral and religious worth. But we are convinced that the best way to secure belief in the existence of God, reverence for religion, its ordinances, and the practice of the Christian virtues, is for Christians to be just, to respect all the rights of man, and to attempt to secure no legal or political advantages to themselves. We would leave religion perfectly free, and rely solely on arguments addressed to the reason and the conscience for its maintenance and prosperity.

* It may also be remarked, that society depends not on religion for its subsistence, but on the social instincts of human nature. Man lives in society, not because he has a religion, but because he is man, and is created with a social nature. The instinct of society is a primitive, not a secondary instinct. It is not a result of a belief in God, nor of any other belief. Men have not reasoned themselves into society; they have not said to themselves, Let us create society. They have always lived in society. Society is as old as man himself. God, in giving us social instincts, social affections, and cravings, which society alone can satisfy, has amply provided for its subsistence. If men would believe more in God, and understand a little more of human nature, and rely less on their positive creeds, they would have fewer fears of the disastrous effects of the propagation of error. He, who really believes in God, believes that the Power which controls all worlds and events is mightier than any false opinion. They who think a little heteroloxy can bring the world to an end, or essentially alter its course, who fear that it can dissolve society, and prevent men from uniting with one another, be they called what they may, or profess they what faith they will, are the genuine infidels, the real atheists, against whom the friends of religion should be most on their guard, and against whom, if against any, laws of blasphemy should be enacted and enforced.

GEMS FROM WILBERFORCE'S LIFE.

'He (that is, Dr Lushington) and Miss Baillie were asked if they believed in a particular Providence. 'Yes,' they replied, 'on great occasions.' As unphilosophical as unscriptural. Must not the smallest links be as necessary for maintaining the continuity as the greatest? Great and little belong to our littleness, but there is no great and little to God.' Vol. v. p. 273.

'It is one of the indirect rewards of such religious principles and habits as lead us to select our friends from the excellent ones of the earth, that we are not compelled to seek for comfort by forgetting the companions of our choice that are taken from us, but may follow them in our thoughts and sympathies into that paradise into which we trust they have been received; and may hope, at no distant period, to see them once more.' Vol. v. p. 376.

'When I was a younger man, I was tempted to make intellectual conversation my all in all; but now I can truly say, that I prefer the society of the simplest person, who fears God, to the best company of a contrary kind.' Vol. v. p. 292.

'The discoveries of astronomy, instead of having an opposite effect, warm my heart. I think of *eighty millions* of stars in one nebula, and of *two thousand* nebula, and I feel elevated and thankful to bear part in this magnificent creation, to be the child of Him who is the Governor of these boundless dominions.' Vol. v. p. 336.

'I find unspeakable pleasure in the declarations, so often reiterated in the word of God, the unvarying truth of the Supreme Being. To me there is something inexpressibly sublime in the assurance, that throughout the whole immeasurable extent of the all but infinite empire of God, truth always extends, and like a master key, unlocks and opens all the mysteries of wisdom, and goodness, and mercy of the Divine dispensations.' Vol. v. p. 236.

THE DUKE OF SUSSEX AND THE BIBLE. To a deputation of Dissenters who waited on His Royal Highness, in London, he thus expressed himself: 'Gentlemen, I am now 65 years old, 35 of these I have spent in indisposition. Gentlemen, that sobers a man—that makes him think—that corrects many of the opinions he might have entertained in former years. It has done so with me. I am accustomed every morning along to read two hours in the Bible before breakfast; and if any man reads that book as he ought, he himself will in some measure become inspired by it.' His Highness's Biblical Library contains 1500 Bibles in different tongues and editions, and estimated to be worth £40,000 to £50,000.

A PLEASING DISCOVERY.

Entering the dry good store of a respectable merchant one day, I saw the owner looking intently into his money-drawer. I naturally thought that in the absence of his customers he was counting his gains. But when he raised his head I thought there was an expression in his countenance more noble than that of avarice, it did not seem that it was the lustre reflected from coin, but as was beautifully expressed by one, there seemed to shine 'a beam from heaven which may be supposed to have accompanied the thoughts back to earth that had just been expatiating above.' Requiring some change after I had made my purchase, my curiosity induced me to cast a glance into the drawer when it was again opened, and there in one apartment lay an open Bible. When I felt a reproof from the monitor within, the thought also struck me that I had now discovered the cause of this brother's eminent attainments in piety, that in the most afflicted bereavement, he had been favored to 'rejoice in the Lord and to joy in the God of his salvation.' His Bible is cherished and loved and read in the midst of business; and though it may be surrounded with what the world worships, he sees in it the pearl of great price, beholds a treasure that will never fail, a sweetener of toil, the earnest of an inheritance in reversion, of happiness not to be interrupted, never to end.—*Religious Narrator.*

FOR THE REGISTER AND OBSERVER.

Mr Editor.—By inserting the following in your next paper, you will confer a favor on a friend and subscriber. Yours, O.

PEACE CONVENTION.

A meeting of the friends of Peace was held in Boston, May 30th, 1838. Willam Ladd, of Maine, was chosen Chairman, and Edward Noyes, of Boston, Secretary. It was voted that a Convention be called, before the close of the current year, of the friends of Peace throughout New England, for the purpose of having a free and full discussion of the *principles* of Peace, and of the measures best adapted to promote this holy cause; and that the time and place of the proposed Convention be designated by a Committee, appointed by this meeting. The following gentlemen were placed upon this Committee, viz: Rev. S. J. May, of South Scituate; Henry C. Wright, of Newburyport; Rev. George Trask, of Warren; Edmund Quincy, Esq., and Amasa Walker, Esq., of Boston.

WILLIAM LADD, *Chairman.*
EDWARD NOYES, *Secretary.*

In pursuance of our appointment, we, the above named Committee, have thought proper to invite, and we do hereby invite the friends of Peace, throughout New England, of every religious sect, of each political party, to meet in Convention in Boston, in the Marlboro' Chapel, on the 18th day of September next, at 10 o'clock, A. M.

It would be impracticable, if not improper, to prescribe beforehand the course which shall be taken by the Convention. A number of deeply interesting radical questions will be presented for consideration and debate. What shall be the result we leave to be seen hereafter. Our purpose and our endeavor will be to have the subject of Peace searched to the bottom; that we may ascertain, if we can, whether defensive war, any more than offensive, is consistent with the precepts and spirit of the Gospel. Great differences of opinion exist among the avowed followers of Christ, respecting the extent to which our Lord and his apostles inculcate submission to injuries; whether, in any case, they do or do not permit a resort to violence; whether any cause or interest, however important, or any life, however valuable, may or may not, on Christian principles, be defended by the infliction of death or any other injury upon an adversary.

We propose not to evade any question that may be found incidental to the decision of this one, namely; how is the evil that is in the world to be overcome? By violence, or by love, forbearance, forgiveness, long-suffering, self-sacrifice? We wish this momentous question, and all its connections, should be looked at in the light of the Sun of Righteousness; and that all who profess to be the children of that light, should follow whithersoever it may lead.

We earnestly invite as many as have thought upon this subject, to meet at the time and place before mentioned, that they may assist and be assisted, to the right conclusions. And may every one be quickened to live and act, under all circumstances, in a manner more worthy of the Christian faith.

SAMUEL J MAY, GEORGE TRASK,
HENRY C. WRIGHT, EDMUND QUINCY,
AMASA WALKER.
BOSTON, July 6th, 1838.

DONATION WITH SELF-DENIAL.—A minister in a new settlement, in a remote part of one of the Western States, forwarding a very liberal donation of money, gives the following statement of the circumstances under which it was made;—

Perhaps I ought to say, in respect to my own donation, lest you should think I am rich, that I gave in view of the greatness of the object, and of the many blessings of God upon me and mine, though all our clothing is yet in our trunks and boxes, as we brought it on more than two years since, and we have no furniture in our house except three shilling chairs and one table and two bedsteads just received, we having used, till recently, those of home manufacture, made of hickory poles and boards; and I have been enabled, through a kind and striking providence, to make out with gratitude, my subscription, by taking the money, sent me by special friends to purchase some furniture with, both my wife and myself judging that we could better do without furniture for the present, than the heathen could do without the gospel—and so God blesses me as I find a heart for his service.

THE POPE AND THE BIBLE.

In the 'Monthly Extracts from the Correspondence of the British and Foreign Bible Society' for April last, we find the following 'Extract from the Annual Charge of the Roman Catholic Bishop of Bruges, for Lent, 1838.' It shows, very clearly, what are *now* the doctrines of that church concerning the unrestrained reading of the Scriptures, and concerning the employment of force, by 'the constituted authorities,' to compel obedience to the church.

[An entire copy of the document from which the following extract is taken, has been received from the Society's Agent in Belgium. The committee confine themselves, in the extract, to those parts of the charge which relate to the Bible Society. Similar charges have been published in France. The mutilations complained of, are nothing more than the omission of the Apocryphal Books, or Apocryphal parts of Books. The versions which are denounced, are, in other respects, accredited Roman Catholic versions.]

Every year, dear brethren, we eagerly seize this opportunity for opening our heart to you, and for addressing to you some words of edification and spiritual comfort.

The subject on which we propose to address you is of the highest importance, and deserving of your fullest attention.

It is now a year and a half ago, that, impressed with the duties of our charge, we enjoined you, worthy pastors, to fortify yourselves, in our name, against the subtle machinations of a Society alike hostile to God and the Holy Church; a Society which would rob you of all that is most dear to you—the precious deposit of your faith. You are already aware, dear brethren, that we speak of the Bible Society.

So far back as the year 1824, Pope Leo XII., of blessed memory, pointed out to all the Patriarchs, Primates, Archbishops, and Bishops of the Catholic world, the impious projects of this Anti-Christian Society; and the event has only too well proved how justly grounded were the alarms of that vigilant Pontiff.

In fact, by the operations of Protestant Missions, (to which the Bible Society belongs,) which expend yearly a sum exceeding 30,000,000 francs, the world is unceasingly inundated with their heretical Bibles. A copy of one of these Bibles has been forwarded to us; in which the perfidy of heretics has carried sacrilegious temerity to such an extent, as shamefully to mutilate the Book of Daniel; nay, even to cut out whole Books, as those of Tobit, Judith, the Book of Wisdom, Ecclesiasticus, Baruch, and the Maccabees.

It is not, dear brethren, that the church wishes to forbid altogether the reading of the Holy Scriptures, in the vulgar tongue, to the simple and faithful; such is not—such never was the intention of this good mother: but she holds heretical Bibles in abhorrence, and detests them. And with regard to the other translations in the vulgar tongue, she only then permits the reading of them to the simple and faithful, when 'these translations are approved by the Holy See, or published with the Notes of the Holy Fathers, or of some Catholic Doctor;' because as the Prince of Apostles observes, 'there are,' in the Holy Scriptures, 'some passages hard to be understood, which they that are unlearned and unstable pervert to their own destruction.' It is on this ground that the holy Council of Trent, considering that 'experience teaches, that if the reading of the Bible in the vulgar tongue is every where and without distinction permitted, the consequences, owing to human temerity, will be more injurious than useful.' It is on this ground, we say, that the holy Council of Trent has permitted the reading of the Bible in the vulgar tongue, on certain conditions only, to the laity.

Hence we are desirous that all our diocesans should be apprised anew, that it is severely prohibited to every one, who is not provided with special permission to read and hold forbidden books, to purchase a Bible, or a Commentary on the Bible, or any other books whatever, of the emissaries of the Bible Society, or to receive them gratis, and to retain such copies as they have in their possession. In any case, we deem it our duty to state, that, while holding error in detestation, individuals are nevertheless bound to abstain from acts of violence towards the emissaries of the Society in question; the constituted authorities alone being empowered, by the laws, both divine and human, to employ force of arms and the exercise of justice. 'Dearly beloved! avenge not yourselves,' says St Paul: 'for it is written, Vengeance is mine; I will repay, saith the Lord:'—and, further on, 'The Prince (Ruler) is the minister of God; a Revenger to execute wrath upon him that doeth evil.'

ST ISAAC'S CHURCH, ST. PETERSBURG.—Notwithstanding the commencement of the unfavorable season, the workmen continued, according to the last accounts, to be busily engaged in the construction of this collossal monument. This building is probably the largest which modern Europe has seen arise, and will continue an object of wonder to strangers. Imagine a mass of architecture, 340 English feet in height, entirely of marble and metal, decorated outside with 112 columns of red granite, each consisting of only one piece. The marble dome, surrounded by a colonade is 109 in diameter, around it rise four steeples, intended for the reception of bells. The whole form a monument to be compared only to the colossal work of India and Egypt. The church is to be finished in 1841. The 24 columns which support the dome are each 42 feet high, of a single piece, and from the same quarries in Finland which furnish the Alexander column. Each weighs 200,000 lbs.; the machinery, by which they were raised to a height of 200 feet, and fixed in their respective places, is in itself, deserving of wonder and admiration.—*Christian Witness.*

From the North American Review.

MILTON.

Perfections of body and of mind are attributed to him by his biographers, that, if the anecdotes had come down from a greater distance of time, or had not been in part furnished or corrobated by political enemies, would lead us to suspect the portraits were ideal, like the Cyrus of Xenophon, the Telemachus of Fenelon, or the popular traditions of Alfred the Great.

Handsome to a proverb, he was called the lady of his college. Aubrey says, 'This harmonical and ingenuous soul dwelt in a beautiful and well proportioned body.' His manners and his carriage did him no injustice. Wood, his political opponent, relates, that 'his deportment was affable, his gait erect and manly, bespeaking courage and undauntedness.' Aubrey adds a sharp trait, that 'he pronounced the letter R very hard, a certain sign of a satirical genius.' He had the senses of a Greek. His eye was quick, and he was accounted an excellent master of his rapier. His ear for music was so acute, that he was not only enthusiastic in his love, but a skilful performer himself; and his voice, we are told, was delicately sweet and harmonious. He insists that music shall make a part of a generous education.

With these keen perceptions, he naturally received a love of nature, and a rare susceptibility to impressions from external beauty. In the midst of London, he seems, like the creatures of the field and the forest, to have been tuned in concord with the order of the world; for, he believed, his poetic vein only flowed from the autumnal to the vernal equinox; and, in his essay on Education, he doubts whether, in the fine days of spring, any study can be accomplished by young men. 'In those vernal seasons of the year, when the air is calm and pleasant, it were an injury and sullenness against nature, not to go out and see her riches and partake in her rejoicing with heaven and earth.'

To these endowments it must be added, that his address and his conversation were worthy of his fame. His house was resorted to by men of wit, and foreigners came to England, we are told, 'to see the Lord Protector and Mr Milton.' In a letter to one of his foreign correspondents, Emeric Bigot, and in reply apparently to some compliment on his powers of conversation, he writes; 'Many have been celebrated for their compositions, whose common conversation and intercourse have betrayed no marks of sublimity or genius. But, as far as possible, I am to show myself equal in thought and speech to what I have written, if I have written any thing well.'

These endowments received the benefit of a careful and happy discipline. His father's care, seconded by his own endeavor, introduced him to a profound skill in all the treasures of the Latin, Greek, Hebrew, and Italian tongues; and, to enlarge and enliven his elegant learning, he was sent into Italy, where he beheld the remains of ancient art, and the rival works of Raphael, Michael Angelo, and Correggio; where, also, he received social and academical honors from the learned and the great. In Paris, he became acquainted with Grotius; in Florence or Rome, with Galileo; and probably no traveller ever entered that country of history with better right to its hospitality, none upon whom its influences could have fallen more congenially.

Among the advantages of his foreign travel, Milton certainly did not count it the least, that it contributed to forge and polish that great weapon of which he acquired such extraordinary mastery,—his power of language. His lore of foreign tongues added daily to his consummate skill in the use of his own. No individual writer has been an equal benefactor of the English tongue by showing its capabilities. Very early in life he became conscious that he had more to say to his fellow-men than they had fit words to embody.

Michael Angelo calls 'him alone an artist, whose hands can execute what his mind has conceived.' The world, no doubt, contains very many of that class of men whom Wordsworth denominates '*silent poets*,' whose minds teem with images which they want words to clothe. But Milton's mind seems to have no thought or emotion which refused to be recorded. His mastery of his native tongue was more than to use it as well as any other; he cast it into new forms. He uttered in it things unheard before. Not imitating, but rivalling Shakspeare, he scattered, in tones of prolonged and delicate melody, his pastoral and romantic fancies; then, soaring into unattempted strains, he made it capable of an unknown majesty, and bent it to express every trait of beauty, every shade of thought; and searched the kennel and jakes as well as the palaces of sound for the harsh discords of his polemic wrath. We may even apply to his performance on the instrument of language, his own description of music;

'—notes, with many a winding bout
Of linked sweetness long drawn out,
With wanton heed and giddy cunning,
The melting voice through mazes running,
Untwisting all the chains that tie
The hidden soul of harmony.'

But, whilst Milton was conscious of possessing this intellectual voice, penetrating through ages, and propelling its melodious undulations forward through the coming world, he knew also, that this mastery of language was a secondary power, and he respected the mysterious source whence it had its spring; namely, clear conceptions, and a devoted heart. 'For me,' he said, in his 'Apology for Smectymnuus,' 'although I cannot say, that I am utterly untrained in those rules which best rhetoricians have given, or unacquainted with those examples which the prime authors of eloquence have written in any learned tongue, yet true eloquence I find to be none but the serious and hearty love of truth; and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words, by what I can express, like so many nimble and airy servitors, trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places.'

But, as basis or fountain of his rare physical and intellectual accomplishments, the man Milton was just and devout. He is rightly dear to mankind, because in him,—among so many perverse and partial men of genius,—in him humanity rights itself; the old eternal goodness finds a home in his breast, and for once shows itself beautiful. His gifts are subordinated to his moral sentiments. And his virtues are so graceful, that they seem rather talents than labors. Among so many contrivances as the world has seen to make holiness ugly, in Milton, at least, it was so pure a flame, that the foremost impression his character makes, is that of elegance. The victories of the conscience in him are gained by the commanding charm, which all the severe and restrictive virtues have for him. His virtues remind us of what Plutarch said of Timoleon's victories, that they resembled Homer's verses, they ran so easy and natural. His habits of living were austere. He was abstemious in diet, chaste, an early riser, and industrious. He tells us, in a Latin poem, that the lyrist may indulge in wine and in a freer life; but that he, who would write an epic to the nations, must eat beans and drink water. Yet in his severity is no grimace or effort. He serves from love, not from fear. He is innocent and exact, because his taste was so pure and delicate. He acknowledges to his friend Diodati, at the age of twenty-one, that he is enamoured, if ever any was, of moral perfection. 'For, whatever the Deity may have bestowed upon me in other respects, he has certainly inspired me, if any ever were inspired, with a passion for the good and fair. Nor did Ceres, according to the fable, ever seek her daughter Proserpine with such unceasing solicitude, as I have sought this *tou kalou idean*, this perfect model of the beautiful in all forms and appearances of things.'

When he was charged with loose habits of living, he declares, that 'a certain niceness of nature, an honest haughtiness and self-esteem either of what I was or what I might be, and a modesty, kept me still above those low descents of mind, beneath which he must deject and plunge himself, that can agree' to such degradation.

'His mind gave him,' he said, 'that every free and gentle spirit, without that oath of chastity, ought to be born a knight; nor needed to expect the gilt spur, or the laying of a sword upon his shoulder, to stir him up, by his counsel and his arm, to secure and protect' attempted innocence.

He states these things, he says, 'to show, that, though Christianity had been but slightly taught him, yet a certain reservedness of natural disposition and moral discipline, learned out of the noblest philosophy, was enough to keep him in disdain of far less incontinences than these,' that had been charged on him. In like spirit, he replies to the suspicious calumny respecting his moral haunts. 'Those morning haunts are where they should be, at home; not sleeping, or concocting the surfeits of an irregular feast, but up and stirring, in winter, often ere the sound of any bell awake men to labor or devotion; in summer, as oft with the bird that first rouses, or not much tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its perfect fraught; then with useful and generous labors preserving the body's health and hardiness, to render lightsome, clear, and not lumpish obedience to the mind, to the cause of religion, and our country's liberty, when it shall require firm hearts in sound bodies to stand and cover their stations. These are the morning practices.' This native honor never forsook him. It is the spirit of 'Comus,' the loftiest song in the praise of chastity, that is in any language. It always sparkles in his eyes. It breathed itself over his decent form. It refined his amusements, which consisted in gardening, in exercise with the sword, and in playing on the organ. It engaged his interest in chivalry, in courtesy, in whatsoever savored of generosity and nobleness. This magnanimity shines in all his life. He accepts a high impulse at every risk, and deliberately undertakes the defence of the English people, when advised by his physicians that he does it at the cost of sight. There is a forbearance even in his polemics. He opens the war and strikes the first blow. When he had cut down his opponents, he left the details of death and plunder to meaner partisans. He said, 'he had learned the prudence of the Roman soldier, not to stand breaking of legs, when the breath was quite out of the body.'

To this antique heroism, Milton added the genius of the Christian sanctity. * * * He laid on himself the lowliest duties. Johnson petulantly taunts Milton with 'great promise and small performance,' in returning from Italy because his country was in danger, and then opening a private school. Milton, wiser, felt no absurdity in this conduct. He returned into his revolutionized country, and assumed an honest and useful task, by which he might serve the state daily, whilst he launched from time to time his formidable bolts against the enemies of liberty. He felt the heats of that 'love' which 'esteems no office mean.' He compiled a logic for boys; he wrote a grammar; and devoted much of his time to the preparing of a Latin dictionary. But the religious sentiment warmed his writings and conduct with the highest affection of faith. The memorable covenant, which in his youth, in the second book of the 'Reason of Church Government,' he makes with God and his reader, expressed the faith of his old age. For the first time since many ages, the invocations of the Eternal Spirit in the commencement of his books, are not poetic forms, but are thoughts, and so are still read with delight.

The poor people of Glasgow used to say of a late great and good man in that city, 'David Dale gives his money by sho'elsful, and God Almighty sho'els it back again.'

NESTORIAN SALUTATIONS.

As I was at work in our little garden, the boys belonging to our school passed along and saluted me in their patriarchal style, by saying, '*Allah kovet gavil*'—'May God give you strength.' It is deeply interesting to notice how much there is that is truly primitive among the Nestorians. We meet with it in their household furniture, in their agricultural utensils, in their instruments of music, but most of all in their modes of salutation. When two persons meet, they mutually salute each other, by saying, 'Peace be with you.' When one enters the house of another, he also says, 'Peace be with you,' and the other replies, 'Your company is welcome.' When a guest leaves a house, he says, 'May God grant you increase—may your days be prosperous;' and the other replies, 'May God be with you.' When one puts on a new garment, enters a new house, or purchases a new article, his friends congratulate him, by saying, 'May God bless your garment; may God bless your house,' &c. If you do a Nestorian a kindness, or wish him prosperity, he says, in thanking you, 'May God give you the kingdom of heaven.' When one enters upon any undertaking, he says, 'If the Lord will, I shall accomplish it.' When a boy or a man commences studying a book, he writes upon the margin of the first page, 'In the strength of the Lord I will learn this book.' And when a child learns his alphabet, as often as he repeats the letters through, he always says at the close, 'Glory to Christ our king.' Oh that the Spirit of the Lord may make these fallen Christians truly alive, that their pious salutations may be the honest responses of humble, renewed hearts!

CHRISTIAN REGISTER.

BOSTON, JULY 28, 1838.

EARLY PIETY.

It is one of the most delightful characteristics of the Christian faith, as well as one of the most striking evidences of its divine origin, that its pure doctrines are usually so readily and earnestly embraced by the unsophisticated mind of childhood. It has been our happiness—as it must have been the joy of every Teacher of our religion—to observe frequent instances of sincere and elevated piety amongst the young of our charge. We have seen little children, who, in life and death, were models to the most experienced disciples. We have heard the Babe in Christ, upon whose joyous path of life the blossoms of only seven Springs had fallen, discourse of Heaven, of the love of God, and of the meeting beyond the grave, as she lay on her bed of pain, waiting for the messenger that was to bear her home, with a truth, simplicity, composure and assurance of faith that filled us with admiration and reverence. We have heard a little child pray for her friends, and repeat religious counsels to her sisters and young companions, and tell of her sweet hope in Christ, when her eyes could no longer distinctly see, nor her ears hear the things of earth, but all her sense seemed ravished by the things of Heaven. And we have seen others, of the like tender age and precious faith, full of fresh health, dancing along the happy valleys of infancy with such an innocence of intent and deed, that it seemed as if every pulse of their moral nature kept time to the suggestions of the Perfect Will.

Such instances as these are familiar to every one who is extensively conversant with the youthful mind: and furnish them with the loveliest commentaries upon the holy religion of Jesus, as well as with the most impressive admonitions to purity of heart and a heavenly life.

We are confident that examples of early piety are, to say the least, quite as frequent amongst the children who are instructed according to the principles of Liberal Christians, as amongst those of any other denomination. Indeed it does appear to us evident, that the views which we aim to teach of God and Christ and the way to salvation, are peculiarly adapted to interest and impress the infant mind, and to develope rapidly and harmoniously the religious nature of the young.

Amongst the many proofs of the truth of this opinion which have come to our knowledge, one of the most remarkable, is the case of the young lad whose death was briefly noticed in a late number of the Register, Edward C. Upham, the eldest son of Rev. C. W. Upham of Salem, who died on the first day of the present month, aged eleven years. We have seldom if ever been acquainted with any young character that was more amiable, elevated and devout than his. It was formed entirely upon the unadulterated principles of the Christian faith as it is held by Unitarians,—whose power and beauty it conspicuously and touchingly manifested and realized.

For the benefit of our readers, and especially the younger portion of them, we make several extracts from a brief and affecting sketch of his character written by his Father, not with a view to publication, but for the perusal of his friends and acquaintance.

We had, by permission, partially prepared a more elaborate memoir, of this child, from materials furnished by his parents and friends, to be published in the form of a tract, but have thought proper to relinquish the undertaking—at least for the present.

Edward Chandler Upham was eleven years of age, on the first of March, 1838. His disease was consumption. He first kept house, February 8th, 1838. He was confined to his chamber, March 11th. He died July 1st, 1838, at 2 o'clock, A. M.

On Wednesday evening, March 21st, his father being absent at Gloucester, his mother spent the evening and night alone with him. After having put him to bed, she remained sitting near him, at her work-table. She noticed that he continued awake for some time, and inquired of him if he had said his prayers; he replied that he had not, as he preferred to have his prayers the last thoughts before falling asleep. As she was desirous of ascertaining how he regarded his sickness, and whether he had taken a serious view of it, and as he appeared to be in a state favorable to conversation on the subject, she suggested to him the propriety of adding to his usual prayers a particular petition that his health might be restored. He expressed a doubt whether it would be proper for him to do so. She again assured him that she thought it would be right for him to pray for restoration to health. He said that he liked the Lord's Prayer best, that it was the very best of prayers, that he prayed for all he wanted when he said, 'Give us this day our daily bread,' and 'thy will be done;' that if, while he lived, he was provided for, and taken care of, it was enough; that he should not like to pray that he might get well, for perhaps it was the will of God that he should die, and if so, he ought not to desire to get well, and did not desire it. His mother then said, for my sake, Edward, you should wish to get well. He replied, 'if it is God's will, mother, you ought to be willing to bear the pain of parting with *me*; but I do not know, he continued, whether you will have the strength of mind to bear it that I have.'

His mother then reminded him of those she had already lost, and appealed to him whether she had not borne the trial with firmness; he readily acknowledged that she had. He then again proceeded to discourse to her in reference to his duty on the point she had suggested to him, of praying for recovery. He told her that he ought to love God better even than her or any one else—that nothing but the thought that it was the will of God, reconciled him to painful applications—such as a plaster that had been placed over the diseased part of his lungs—and in that way he had made up his mind to submit to another, if ordered by the physician.

It is proper here to mention that about a week before this conversation took place, he had at one time endured great agony from the anticipation of a painful application of this sort, and in his distress of mind he prayed for strength and fortitude to bear it, and shortly afterwards expressed his conviction that God had heard, and, by a special influence, answered his prayer, as he experienced an entire change of feeling, and was reconciled, and perfectly willing to endure the application.

To return to his conversation with his mother. He spoke of death—of the resurrection, and the future state—of meeting his dear brother John and sister Mary, and others who had gone before him there. He here alluded to a sermon he had heard his father preach one afternoon when he went with him to Beverly, which, as he expressed himself, had given him entire satisfaction on these points.

This sermon, of which he had spoken once before to his mother, but never at that time to his father, was from the text, 2 Tim. 1: 10. 'Who hath abolished death.' Its object was to show how the doctrines of the Gospel strip death of all its terrors. The time of hearing it at Beverly, was Nov. 27th, 1836. The account he gave of it to his mother, was found, upon looking it over, to be very full and correct.

Proceeding in his conversation with his mother, he spoke of his love of God, and of his desire to do what was pleasing in his sight, and to correct all that was wrong in his habits and character. He also expressed, in the most affectionate terms, his lively gratitude for all that had been taught him about God.

During the whole conversation, of which the above is but a very imperfect sketch, and which lasted an hour or more, he was calm, gentle, tender, affectionate, and in every respect most interesting. The state of mind and heart he then disclosed, was all that could be desired in the most experienced Christian, and left no room to doubt his preparation for death. His mother was seated on the side of his trundle-bed, and he held her by the hand while he talked. She was, of course, much affected by the mingled feelings of delight and grief which his sentiments and condition awakened. Perceiving this, and thinking she might be too much overcome, he brought the conversation to a close, with these words: 'Now, mother, you had better go and take your work, and get rid

of these thoughts.' They interchanged kisses, and in a moment he was quietly asleep. His mother made some minutes of the conversation, a day or two after, from which the foregoing account has been drawn up.

When his father returned the next morning from Gloucester, he requested him, with great earnestness, to procure for him immediately, a copy of the New Testament, so small and light that he could hold it before him, and if possible, at the same time, of a type so large, that he might read it without much difficulty. The strength of his arms, and the clearness of his vision had already become somewhat impaired. His wishes were complied with. The volume was cherished by him with a peculiar interest, and supplied him with the means of invigorating and deepening the principles of christian faith and hope which he had so affectingly and deliberately professed.

He occasionally alluded to this conversation. Within a few days of his death, he distinctly re-affirmed all the sentiments contained in it, and at all times manifested the same patient, resigned, and delightful frame of mind. His parents could neither desire nor imagine a purer or holier state of the affections and sentiments than he maintained through his whole sickness, as he had, indeed, through his whole life. His good sense was as striking as the tenderness and benignity of his heart. He studiously endeavored to make his sick chamber as pleasant a scene as possible to his friends, and to himself; and for that reason did not often allude to his own condition. He feared that his mother, being in delicate health, would not be able to bear the effect of frequent conversations on the subject, exposed as she was to exhaustion in watching over him. His father did not feel it to be necessary, or even desirable, to put him to the trial of a repetition of the sentiments which he had so fully and satisfactorily expressed. The subject, for these reasons, was never obtruded upon him; but he continued to the end, in precisely that state of the affections and thoughts, in which a human soul, as his parents believe, is best fitted to appear before its Maker and Judge. In a variety of incidental and most affecting methods, he expressed throughout serene and holy faith and patience, sincere gratitude for the kindness of his friends, and tender and profound love and duty to his parents.

The last trial to which his principles were put, was a separation from his mother. During his whole sickness, she had constantly watched over him, and no other person had moved or lifted him. Towards night, on Thursday, June 28th, after putting him into bed, she informed him that the hour had come, when, as she had some time before explained to him, it would be necessary for her to be removed from him, and asked him whether he was willing to give her up, and allow others to take her place. In the sweetest and most resigned spirit of acquiescence, he expressed his full and free consent. Neither at the moment of parting, nor during the night, did he utter a murmur or a sigh. When he had given this evidence of entire submission to the will of God, the design of his moral discipline was accomplished. In resigning his mother, he met the greatest trial to which it was possible to subject him. When that trial was passed, he seemed to lay down the cross he had been called to bear.

The next morning, upon being informed that his mother was comfortable, and that a little brother had been added to the family, he said, 'I am very glad.' These were the last intelligent words he uttered. His senses immediately began to fail, and very gradually he sunk to rest.

The religious principles which sustained him so entirely during his sickness, and in the approach of death, were not the result of weakness, or of the excitement sometimes thought to be produced by the circumstances of a sick chamber, and a death bed.

When he was first kept from school, it was supposed by his parents that he was suffering from an ordinary cold or catarrh; neither he nor they had the slightest apprehension or anxiety in reference to his case. At this time, he amused himself by keeping a diary of the little events of each day, of the visits and the presents he received from his friends, of the prescriptions of the physician, and of whatever interested him. In this diary he records also the faults he committed, which show, in the character of them, the tenderness and accuracy of his conscience. At the end of the week he has these 'Reflections:'

'In the above week I have committed many sins, which I trust God will forgive. To-morrow I am eleven years old, and must try to improve this next year, by trying to be good and make others happy.'

At the end of this diary he has inscribed an image of THE CROSS, very neatly and carefully delineated. At this time he thought he was fast getting well. Almost every day we find it recorded that he 'feels better,' and the last words of the diary are, 'feel well.' This was a private document, which he did not show to any one, and affords conclusive evidence that the sentiments he uttered in his sickness, were not then first adopted, but had long been deeply rooted in his heart.

His parents and friends, indeed, well know, that from an infant he was innocent, conscientious, and devout.

The first lesson ever taught him at school, was the first verse of the fifth chapter of Ephesians: 'Be ye therefore followers of God as dear children.' On this sentiment his character was formed. He was truly a 'follower of God.' His mind and heart were entirely subject to the divine will.

The religious character of this child was not owing to any morbid peculiarity of temperament. He was as playful, as active, and as happy as other children. In his sickness, he declared that he did not agree with those who disparaged this world; that he thought it a delightful world; that he had always been happy in it, and doubted not that he should always continue to be happy, were his life spared. His case is therefore worthy of being noticed, as proving that the pure principles of religious faith, and the sentiments of christian piety and love, so far from being repulsive to the natural and unsophisticated mind of childhood, find there the readiest reception, are perfectly adapted to its powers and wants, and instead of diminishing or restraining, tend to develope and multiply, to refine and expand its capacities of happiness and joy.

Mr Ware's excellent sermon before the Book and Pamphlet Society, has been recently published by James Munroe & Co.

OLD COLONY AWAKE TO EDUCATION.

The Circular below proves that the Old Colony, which sets so many good examples, is making ready to give a worthy specimen of advancement. The Education movement there has been spontaneous and healthy. There is a general excitation of the public mind on the topic of Normal Schools; and the plan proposed seems to us judicious and feasible. There have been meetings, we understand, in several towns. Plymouth has voted to loan her share by a very general consent; Hingham promptly followed her example, and Duxbury has voted her's also, with only three dissenting voices in the whole town. Other towns will without doubt rapidly follow—and soon we shall see a flourishing Normal School preparing teachers who will raise our Schools to the elevation demanded by the advancing state of Society.

CIRCULAR.

To the Inhabitants of the town of ————

The Committee of the Old Colony Association for the improvement of Common Schools, wish to call your attention to the subject of the establishment of a Normal School in the County of Plymouth. The committee have been informed by the Board of Education that it is the intention of the Board to establish *three* Seminaries for the Education of Teachers of Common Schools, in different parts of the Commonwealth, as soon as it can conveniently be done, to be denominated Normal Schools. The Committee having applied for the location of one of these schools in this County, received for answer that the Board would comply with the request as soon as the requisite funds can be secured. The Board have $20,000 at their disposal, which they design to apply to this object, within three or four years. The Board will have the charge of the Schools, will direct the subjects and manner of instruction, expecting to pay the Teachers, and make no charge for tuition. The expenses of the procurement or erection of the necessary buildings, with some provisions for a library, and articles of apparatus for the illustration of various studies, must be derived from some other source. A sum not less than $10,000 appears to be requisite to obtain the establishment of a school in this County; to be loaned to Trustees legally appointed for the purpose, on nominal interest, to continue in the hands of the Trustees during the continuance and successful operation of the school. The Committee have thought expedient to apply, in the first instance, to the towns, in hopes that they will make an appropriation from their share of the surplus revenue, or any other source they may think proper.—The Committee would respectfully request that a meeting of the inhabitants of ———— be called as soon as convenient, and have this subject presented to their consideration.

Seth Sprague, Jr.,
John A. Shaw,
John Collamore,
Charles Brooks,
Thomas Robbins,
Arad Thompson,
Ichabod Morton,
} *Committee.*

* The following is the form of vote proposed by the committee to be presented:—

Will the town loan at a nominal interest, their portion of ten thousand dollars, according to the state census of 1837, to be placed in the hands of Trustees hereafter legally appointed, for the erection of a seminary for the preparation of Teachers, to be made under the management and control of the State Board of Education, to be located in this County, at such place as the said Board shall determine, for three years, and for such a term of time after as the school shall remain in successful operation, under the control of the Board of Education.

REVIVALS—WHOSE WORK?

If Calvinists accuse Unitarians of blasphemy, when they express, in a candid and unimpassioned manner, their doubts concerning many of what are termed 'Revivals'—whether the Holy Spirit has any direct and special agency in producing them—what ought to be said of such language as the following, from their own lips, especially when the words are dictated by a vindictive and unbrotherly spirit? Do not they, our accusers, add abuse and contention to blasphemy? Will God hold them guiltless?

We verily trembled, when we read the following extract from the Presbyterian—one of the organs of the Old School Party.

'BOASTING.—We have frequently heard surprise expressed that the New School papers should so unblushingly boast of their *revivals*; but we feel no such surprise; they have an undoubted right to boast of *their own work*; the revivals which they can at any time produce, particularly a few months before the meetings of the General Assembly, by that mighty agency, *moral suasion*, are, in truth, *their revivals. Were they the work of the Spirit of God, God would have the praise, while men would lie low in the dust, exclaiming, 'Not unto us, not unto us, but unto thy name be all the glory.'*

Compare now this language with the terms in which the New School party speak of the same Revivals, and judge how far the latter *deserve* the abuse of their unbrotherly brethren.

Extract from the Narrative of the General Assembly:

'Of the 234 revivals (reported by the Presbyterians) 156 have occurred within the limits of the synods disowned by the last Assembly, and the Presbytery of Philadelphia dissolved by the same authority. In the aspect of this bright fact, well may these churches, while they *exclaim in humble gratitude, 'Not unto us, not unto us, but unto thy name be all the glory,' look up with humble confidence to the throne of heavenly grace and reverently declare, 'Surely thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not.'*

MILTON.

The Article in the North American from which we have made a copious and interesting extract, embodies, as appears to us, as true and noble a conception of the genius and character of Milton, as has ever been published to the world.

Its style is forcible, graceful and lucid, and its language pure and rich.

Worcester, July 25, 1838.

Dear Sir.—The Rev. Mr Hill and his wife reached home on the 17th, inst. Mr H. appears to have returned in improved health, notwithstanding he was sick with the yellow fever in Cuba, and afterwards with bilious fever at Pittsburg on his way home. He complains now only of debility, and expects to resume his labors after a few weeks.

At his first meeting with the Sunday School, the following lines,* written for the occasion, were sung by the school to the tune of 'Auld Lang Syne.'

* We regret that we have not room for them this week—They shall be published in our next.

Concord, July 23d, 1838.

To the Editor of the Christian Register.

Dear Sir,—There was an error in your paper of last week in regard to the trifling sum sent to the Evangelical Missionary Society. It was voted *by the Church* from their funds, and not sent by the Ladies of my Society as there stated. It may be a satisfaction to some minds to have the error rectified.

Yours, with much respect, B. FROST.

N.B. Two or three articles intended for this paper are necessarily omitted.

SCRAPS.

Life of Wilberforce.—We learn, says the Episcopal Recorder, from the London papers, that Mr Murray, an extensive publisher of that city, has given nearly $20,000 for the copy right of the late Mr Wilberforce's life, of which the first edition consists of 5000 copies, upwards of 3500 of which were bespoke by the trade.

India Rubber Newspapers.—The Boston Courier, of Tuesday, says that a few copies of that day's paper were printed on sheets of entire India Rubber, prepared for the occasion by Mr Goodyear of Roxbury, who intends forwarding the specimens to several of the courts of Europe. The impressions are said to be very beautiful.

The Bible is now translated into 180 different languages.

A correspondent of the Salem Gazette states, that the disputed territory in Maine contains about 10,700 square miles, being larger by nearly 3000 square miles than the whole state of Massachusetts. A considerable portion of this tract is represented as not only well timbered, but is calculated to make good tillage land. One half of this territory, or upwards of 3,000,000 acres, belongs to Massachusetts.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MRS. SALOME KEITH, OF BRIDGEWATER.

Although it be useless to eulogize the dead, still it is proper and useful to hold up their virtues for the imitation of the living. This, we trust, is our only object in briefly noticing the character of our friend whose death is above recorded.

Seldom does the grave close over a character possessing more of those qualities that render woman amiable, interesting and useful, in the sphere in which Providence has designed her to move. For several years previous to her departure from this earthly scene, afflictions uncommonly trying, had turned her thoughts to the future interests of the soul; and *then* it was she began to feel an interest, an excellence, a power in religion which she had never felt before. She could distinctly point to the time of her afflictions and lay her finger upon it, as the time when she experienced a palpable *change* in her feelings and views,—as the *time* when she began to be a religious woman, and to feel the comfort and power of the Christian religon. Had she escaped from a shipwreck, she could not have remembered the time more distinctly, than when she found her affections had escaped the thraldom and subjugation to the fashions, frivolity, and vain show of the world. This account of the formation of her Christian character, demonstrates what most of our Orthodox friends may be disposed to deny, that a belief in Unitarian principles does not prevent a person from experiencing a true religious change. When the mind is teachable, honest and open to conviction, no influence over it is more powerful than that of Truth. The character of this much lamented lady, was an illustration of this assertion.

Although she must have been prepossessed in favor of the Orthodox denomination through the inevitable influences of a pious and excellent mother and worthy sisters, who were strongly attached to it, still the reasonableness and truth of Unitarian sentiments, when fairly explained to her, given her relief and comfort in the dark hour of affliction, entirely overpowered this prepossession, induced her to unite with a church of the latter order, and brought her forward a pious and active advocate of its doctrine.

The native disposition of her mind was that of an airy vivacity, and high-toned cheerfulness. But long-lingering grief, resulting in a calm resignation under heavy affliction, had thrown an air of serene melancholy over her native liveliness, and rendered her character far more agreeable and interesting than that where all is life and hilarity. The bright and rich sunset is more grateful when clouds are mingled with it to diminish and soften its over-dazzling lustre. Light-hearted and exuberant cheerfulness, is always made more grateful and agreeable, when it has been sobered and softened by the cloud of adversity. This remark was delightfully exemplified in the character of the deceased.

Her religious character, being united with a graceful demeanor, and with those soft and gentle manners which we always love to see in either sex, but more especially in woman, contributed to render her company, not only improving, but peculiarly engaging to all that knew her. The grace and familiar sociability with which she received her friends always made her house a happy home for the visitor. Her love of domestic order, her judicious and exquisite taste in respect to the management of domestic affairs, qualities highly valued and needed in her sex, had rendered her residence a model of inviting neatness and modest elegance. Such was her knowledge of the duties which belong to the relation that a wife sustains, such was the energy and persevering fidelity with which she discharged them, and such was her untiring devotedness to the wants and welfare of an endeared husband and son, that now that she has gone from earth, no earthly friend can fill the vacancy which her departure has left in their home, and hearts. But the gloomy and mournful feelings with which they brood over the blank that her death has made in their circle, may be cheered by the consideration that she possessed a character which fitted her for a better place than this unquiet world can afford. T. P.).

INTELLIGENCE.

North Eastern Boundary.—The editor of the Boston Daily Advertiser in referring to the Report, in Congress, of Mr Buchanan, in reference to the boundary question, between the United States and the British Provinces, gives the following brief argument in regard to the disputed line.

This report was accepted unanimously in the Senate, and 20,000 copies of it were ordered to be printed. It states clearly and forcibly the grounds of our claim, and illustrates the meaning of the treaty in a manner which is unanswerable. In fact there never has been an argument in support of the British claim, which needs a word of reply, except to read that portion of the treaty of 1783 which bears upon the point, in connection with the repeated acts of the British government, defining the limits of the provinces of Lower Canada and Nova Scotia—now New Brunswick,—and to inquire what is the actual extent of the province of New Brunswick at the present time.

What is the Western boundary line of New Brunswick? Will any agent of the British government pretend that any Governor or other officer of New Brunswick or Nova Scotia, ever received from the British Crown the shadow of any authority to exercise jurisdiction West of a line running due North from the source of the river St. Croix? Certainly not. This then constitutes one of the sides which form the North West angle of Nova Scotia; or as the province is now named, New Brunswick.

Then as to the Northen boundary of New Brunswick—Does it begin at Mars Hill? Or is to be found a hundred miles further North, at the Bay of Chaleurs and the highlands bordering upon it? What says Sir John Harvey's commission? And what say the commissions of all his predecessors, from that of Montague Wilmot in 1783, to the present day? What say the Sheriffs and other provincial officers, who from that day to this, have discharged their respective duties throughout this extensive tract of territory North Eastward of Mars Hill, under commissions from the Governors of Nova Scotia and New Brunswick? Will these men pretend to say that any doubt has ever been entertained, as to either the Western or Northern boundary of the province? Where then is the difficulty in determining at what point the North West angle is to be found? it is evidently the point where the Western and Northern boundaries meet. There being no doubt as to the two lines which form the angle, there can be no doubt as to the position of the angle.

Again, has any Governor of the province of Quebec, or of Lower Canada, from the date of the proclamation of 1763, to the present time, ever entertained any doubt as to the Southern limit of his jurisdiction? No one has ever pretended that it extended South of the Bay of Chaleurs, or of the point designated above, as the North West angle of New Brunswick. There has been no conflict of jurisdiction between the two provinces, so far as the public has been informed; nor has it been alledged, in any discussion of this subject, that the Governor of Lower Canada has ever put forth any claim of jurisdiction over any part of the territory claimed by the United States, or South of the line extending along the highlands, from the Bay of Chaleurs, to the head of Connecticut river.

All this is substantially admitted, for those who support the British claim do not aver the contrary. The only pretext against the American claim is that there are no highlands, like those described in the treaty.—Suppose it were true; is there no Southern boundary of Lower Canada, corresponding with the boundary referred to in the treaty? Is there no Northern boundary of New Brunswick? Is there no Western boundary of New Brunswick running due North from the St. Croix? Is there no North West angle of New Brunswick? If there be all these, susceptible of being designated with precision, there is all which is required by the treaty, for designating the precise limits of the territory of the United States.

But it is not true that there are no highlands. Perhaps they are not, along the whole line, mountain ridges; but they are highlands precisely answering the description of the treaty—highlands which divide the waters flowing in opposite directions, on the one hand into the St. Lawrence, and on the other into the Atlantic streams. He who seeks for more, seeks for what the treaty never alledged or implied to exist.

Harvard University.—Tuesday last being the close of the third college term, notice was given of a new system of regulations, which have been adopted by the Corporation, and sanctioned by the Board of Overseers. The changes in the regulations, relate, 1st, to an option to be given to the students in regard to a portion of the course of studies which shall be pursued by each; 2d, to the mode of instruction in the Latin and Greek departments; 3d, to the examination and certificates of scholarship; and 4th, to the number and duration of terms and vacations, and the time of commencement.

The most important change is one by which any student, after having completed the course of mathematical studies assigned to the Freshman year, including Geometry, Algebra, Plane and Spherical Trigonometry, Navigation, Surveying, &c. may then, on the written request of his parent or guardian, discontinue the course of studies in Mathematics, and make choice of one or more of four or five specified courses of study as substitutes therefor, during the rest of his college life Those who do not elect, at this stage, to discontinue mathematical studies, will have their choice between three courses, 1st, practical Mathematics, such as Mensuration, Civil Engineering, Nautical Astronomy, &c; 2d, Conic Sections, Fluxions, &c. designed to qualify instructers in high schools or academies; or, 3d, a more complete course for those who wish to become accomplished Mathematicians. The two first of these courses will be completed at the end of the Sophomore year—the third will continue to the close of the college life.

The option thus given to each individual student to select in a considerable degree the course of study to be pursued by him, according to his taste, capacity, or intended profession—especially in the Mathematical branches, in which the time devoted to them by a large number of students, according to the old system, was entirely lost—must be regarded as an important improvement. The studies substituted are Natural History, Civil History, Chemistry, Geography, and additional studies in Greek and Latin. The numbers of lectures or recitations in the substituted branches, during the Sophomore year, is to be at least equal to those prescribed in the Mathematical branch. Those students who choose to continue the study of Mathematics, will be permitted to pursue any one of the additional studies as a voluntary exercise. No student will be permitted to take more than one such voluntary study without a special vote of the faculty.

The next change relates to the mode of instruction in Greek and Latin, during the Sophomore and Junior year. Less time is to be occupied in examining the student as to his knowledge of the lesson, and more in lectures, or oral instruction by the professor. An extended course is also to be given, to continue through the Senior year, designed for those who wish to become accomplished classical scholars, or to qualify themselves thoroughly to instruct in classical schools and colleges.

Every student who has passed a satisfactory examination in all the text books of any department, and performed all the exercises to the satisfaction of the instructers, will on taking his degree be entitled to receive a certificate thereof, in addition to the usual diploma, signed by the president and professors of the respective departments. They will also receive such certificates, of having pursued satisfactorily courses of study, beyond the usual collegiate course.

A material change is made in the arrangement of the terms and vacations. Commencement will be, after the present year, on the fourth Wednesday in August, instead of the last Wednesday. The first term will begin on Friday next succeeding commencement, and continue twenty weeks. The first vacation will then begin, and continue six weeks. The second term will then begin, and continue twenty weeks, after which will come the second vacation, and continue until the Friday after commencement. In other words, there will be two terms yearly, instead of three as heretofore, each of twenty weeks duration; and two vacations, of six weeks each, and in some years the second vacation will be seven weeks. The first vacation will begin from Jan. 10 to the 16th, and the second from July 13 to 19th.

The New York Courier & Enquirer, of Monday, was printed on an enlarged sheet, upon a new steam press called the Great Western, manufactured by Mr Napier, of London, the power of which it is stated is adequate to printing 6000 copies in an hour. The publisher of the Courier & Enquirer has incurred the expense of this machine, in consequence of the extent of the circulation of that paper. This paper is printed on an immense sheet, with nine wide columns upon a page, and is said to be the largest daily paper in the world.

British feeling for Americans.—A great meeting of the citizens of Bristol, the Mayor in the Chair, was held June 7th, to express their acknowledgments of the hospitalities shown by New York and her citizens and Government towards the Great Western. The utmost enthusiasm prevailed, and the following eloquent passage, full of noble fire and feeling, may furnish to our readers some idea of the close affiliation into which, by the potent arm of steam, we are now being drawn with our father land. So should it be.—The extract we annex is from a speech of Robert Bright, Esq.

'And how could I invite discussion where every mind is strung to deep and unusual feeling and it would be little fitting to introduce any discordant topic into a meeting which seems to be assembled under more hallowed and more spirit stirring influences than ordinary. That a vast hemisphere, hitherto separated from us by a long and perilous navigation, at which commerce hesitated and curiosity started back, should be brought to our very shore, presses on the mind as one of those mighty changes in the relations of the human race, in which man is but the feeble instrument, whilst he is himself urged onward to his higher and ulterior destinies. And with what association to us is this change surrounded? Who are they whom it brings to our thresholds, but the children's children of those whom conscience drove from the shores and altars of our common country?—remote, not separated, distinct, but not alienated. When your wondrous ship appeared upon their waters, she seemed to bear them an invocation from the tombs of their ancestors, and those who were near, the aged and the young, those who were most wrapt in the active pursuits of life, and those who rested in calmness amidst the sympathies and the affections of the land of their birth, all, all arose from their hearths, clasped to their hearts their brothers, and girded themselves to the pilgrimage. (Cheers) I saw much of those whom the Great Western brought to us during their short visit to our neighborhood. To them it seemed to come like a dream, peopled with visions of the past. They were animated with but one feeling, a feeling that they were visiting their long lost but not forgotten land.—'I go to Scotland,' said one, 'there I shall see the tartan of my clan.' 'My mother,' said a second, 'was of a Bristol family.' 'And I,' said a third, 'whilst wandering through your lovely country entered a beautiful church yard, (it was Henbury or Westbury,) and there I saw upon a tomb the name and heraldic bearings of my house.' Nor let it be supposed that the chord of domestic sympathy alone is struck; the most precious freight wafted over the Atlantic in the Great Western, was a nosegay* formed of the choicest productions of American horticulture, and destined for the Queen of England not a tribute, but an offering, a pledge from the chivalry of a mighty nation to the gem and the glory of their father land.'

* The Boquet sent by Mr Thorborn to the Queen. *New York Star.*

Unusual Mortality.—By the weekly tabular statement, we learn that the deaths in this city, in the course of the past week, amounted to the startling number of 231! The diseases most fatal were the following:—

Summer complaint, 57; excessive heat, 17; dropsy of the head, 12; apoplexy, 11; dysentery, 10; diarrhœa, 10; debility, 9; convulsions, 9.

It is proper to state that there were 125 children under 2 years of age, included in the sum total Of the whole number, 17 were people of color; 16 were from the alms house, and 2 were from the country.—*Philad. Sentinel.*

The Luxury of War.—In former times the alarm of war went through the land with a mournful sound of misery. The life of the soldier was a career of hardship, privation, and peril. The stories of the veterans were of 'guns, and drums, and wounds,' and the effect of 'villainous saltpetre.' A campaign was full of stirring incidents; the long and hurried march by day; the bivouac by night when the weary soldier stretched himself on the earth, to rest under the shadow of the tent, content with the coarsest food to relieve the gnawings of hunger, and sustain existence; and the termination of the expedition was at a hostile camp, or on the field of blood.

The reforming spirit of the present day has smoothed the rough features of war, and given to the military service of the country the luxuries of an excursion of pleasure The brave gentlemen of Alabama, ride forth into Florida, with supplies of champaigne, and stores of Cognac, for their carousals; Claret and Malaga wines for refreshment; the best Havana cigars and Honey dew tobacco for their better enjoyment; and the perfumes of Cologne for their voluptuous toilets. The following items form part of the quarter master's report of the expenses of a corps of militia from Alabama, in the service of the United States. The idea of fighting Indians with such munitions and armament as are exhibited in the schedule is rich. The Cologne water and cigars, are new devices in military science.

1 basket of Champaigne Wine	$28,00
4 boxes Champaigne Cider, at $ 6	25,00
1 keg Newark Cider	10,00
1 bbl Cognac Brandy, 40 gallons at 2$ and barrel	81,75
1 bbl Malaga Wine, 32 gall's at 1 25	40,00
6 quarter boxes best Cigars, at 6$	36 00
1 2 box honey-dew tobacco, 64 lbs at $1	64 00
120 bottles of Porter, at 40 cents	48 00
1 bbl Claret Wine	38 00
1-2 dozen Cologne Water.	3 00

Spain.—We have received intelligence from Madrid, dated the 6th June, from which we learn that the cabinet had obtained a majority in the Cortes upon a question which had been for several days under discussion. The collection of the whole of the tithes had been sanctioned in principle by 93 to 64 in the Chamber of Deputies. It was generally expected that the Cortes would be shortly prorogued to the month of October. The loan projects, recently so much talked of both at Paris and Madrid, have apparently fallen altogether to the ground.

We learn from Bayonne that Don Carlos was at Tolosa on the 6th June. He had inspected the Andoain line accompanied by the Infante Don Sebastian and General Maroto. General Espartero arrived on the 5th at Pampeluna with sixteen battalions, five hundred cavalry, and some artillery. On being apprized of his movement, the Carlist forces which had crossed the Agra, had hastened into the Ulzuma valley, with a view of opposing such operations as he might attempt in the direction of Valcarlos.

Portugal.—We have received intelligence from Lisbon to the 5th June. Some disturbances had broken out at Chaves, Ponte de Lima, Amarante, and several other places. In every other instance that has hitherto occurred the rioters have made the name of Don Miguel their watch-word, a fact which is a pretty plain index of the state of feeling among the provincial population towards the existing government and dynasty, and gives a character of importance to these petty out-breaks, which they otherwise would not possess. The Portuguese government, it is said, have at last, agreed to sign the slave treaty.

MARRIAGES.

In this city, by Rev. Mr Pierce, Mr Rufus R. Cook, to Miss Caroline Bowker.

In this city, Mr Angelo Bernardo to Miss Clarissa Bruce.

In Cambridge, July 16, by the Rev. Mr Newell, C. C. Felton Esq. Eliot Professor of Greek Literature in Harvard University, to Miss Mary Whitney, eldest daughter of the late Asa Whitney.

In Milton, July 17, by Rev. Mr Angier, Mr James L. Kennedy to Miss Helen M. Clark.

In Providence, Mr Benjamin G. Carpenter to Miss Abby A. Chandler

In Plymouth, on Wednesday 11th inst. by Rev. Mr Briggs, Mr James Pratt, merchant of this city, to Miss Caroline Bartlett.

In Plainfield, Conn. 2d. inst. Mr Joseph A. Deane, of Taunton, Mass. to Miss Ann M. Tyler.

In Lowell, Josiah G. Abbott, Esq. to Miss Caroline, daughter of the late Judge Livermore.

In Edgartown, by Rev. Mr Kent, Mr Edward Smith to Mrs Maria B. Baylies.

In Meadville Penn 26th ult, by Rev. Henry Emmons, Edgar Huidekoper Esq., to Miss Frances Shippen, eldest daughter of Hon. Henry Shippen, of Meadville.

DEATHS.

In this city, on Sunday last, Mrs Sarah, widow of Samuel R. Miller, Esq. 65.

In West Cambridge, July 16, Mr Jonathan Butterfield, 59.

In West Dedham, July 14, Mr Ichabod Gay. 71.

In Waterbury Vt. Hon. Ezra Butler, 77.

In Bath, Me. Lieut. Edmund M. Russell, of the U. S. Navy, son of the late John Russell, Esq. of Boston.

THE LYRIST, consisting of a selection of New Songs, Duetts and Trios, from recent works.—Compiled by Lowell Mason and Geo. J. Webb.
For sale by JAMES MUNROE & CO.
jy28 134 Washington st.

TOWNSEND'S TESTAMENT.—The New Testament, arranged in historical and chronological order, with copious Notes, by Rev. Geo. Townsend, M. A; the whole revised by Rev T. W. Coit, D.D., Resident of Transylvania University.
For sale by JAMES MUNROE & CO. j28

RECORDS OF ISRAEL—just published, and for sale by JAMES MUNROE & CO. jy28

PURE SPERM OIL.
E. T. HASTINGS, 22 Merchants Row, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.
Oil sent to any part of the city, free of expense.
jan 13 istf

ENGLISH WORKS.
BOSWELL'S Life of Johnson, 10 vols 12mo paltes
Crabbe's Life and Poems, 8 vols 12mo plates
Southey's Cowper, 15 vols 12mo plates
Lamb's Prose Works, 3 vols small 8vo
Distinguished Men of Modern Times, 2 vols 12mo
Townley Gallery, 2 vols 12mo
Dr Lingard's History of England, 3 vols received
Works of Pope, 4 vols 12mo
Life and Works of Burns, 5 vols 12mo plates
Legend of the Puritans, and other Poems
Shakspeare, Singer's edition, 10 vols 12mo
Library of Entertaining Knowledge
Lamb's Dramatic Works, 2 vols 12mo
Philosophy of Manufacture, by Dr Ure
Crabbe's Poetical Works, 1 vol 8vo
Southey's Poetical Works, 7 vols 12mo plates
Scott's Poetical Works, 12 vols 12mo
Milton's Complete Works, 1 vol royal
Curiosities of Literature, 1 vol royal 8vo
Chambers' Scottish Biography, 4 vols 8vo portraits
Works of Robert Hall, 6 vols 8vo
Southey's British Poets, 1 vol 8vo
Tyndale's New Testament, 1 vol
Life and correspondence of Major Cartwright, 2 vols
Wall's Christ Crucified, 8vo
National Views of London, 2 vols 8vo
Ganganelli's Letters, 4 vols 12mo
Spectator, 8 vols 12mo
Brockedon's Passes of the Alps, 2 vols 8vo plates
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Views of England and Wales, 4to
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Gallery of Portraits, 6 vols 8vo
Illustrations of the Bible, 2 vols 8vo
Finden's Gallery of the Graces, 8vo
Book of Gems, 3 vols 8vo
Rogers's Italy, illustrated 8vo
Rogers's Poems
Romance of Nature, 8vo plates
Just received and for sale by
jy28 JAMES MUNROE & CO.

UNIVERSITY OF CAMBRIDGE.
DIVINITY SCHOOL.—Students are admitted at the commencement of the Academical year, passing an examination in Hebrew Grammar, and the first ten chapters of Deuteronomy. If unknown to the Faculty, they are to produce satisfactory testimonials of good character; and if not Bachelors of Arts, they pass an examination in Latin and Greek Grammar, Virgil, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the first four books of Xenophon's Anabasis, the first book of Herodotus, Butler's Analogy, Locke's Essay, or some other treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rheteric, Geography, Arithmetic, Geometry, and Algebra.

Candidates for admission to an advanced standing, must have been engaged in the study of Theology, as long as the class which they propose to join; and pass an examination in the studies which that class has pursued.

Charges for instruction, rent and care of room and furniture, and use of class books, amount to $66 annually. Board may be had in the College commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other class-books is furnished on loan. Indigent students are aided from foundations and other sources. The term of residence is three years.

Applications for admission are made, and the examination begins, at the subscriber's lecture room, in Divinity College, at half past eight, A.M. of the first Friday after Commencement.

Persons, who have not studied Hebrew, may be prepared for the examination in that language, if they reside in Cambridge from the second week in July. JOHN G. PALFREY,
Dean of the Faculty of Theology.
25th June, 1838. ta25

CHARLESTOWN FEMALE SEMINARY.
THE next term of the Charlestown Female Seminary will commence on Monday, the 3d day of September next, and continue until the Thursday preceding the annual Thanksgiving.
Terms of Tuition.

For English branches,	$7	Per Term.
" Languages, each	2	
" Drawing,	2	
" Music,	7	

Board in the Seminary House, is charged at cost, and will probably be from $1,75 to $2 per week, including washing.
During the past term, the average of Board has been only $1,70.
JOSEPH CARTER, Sec. pro tem.
Charlestown, July 24, 1838. j28 6t

ADAMS'S PATENT SWEL... WINDLASS BEDST.
THE advantages of the Patent Swe... stead over all others, are as follo...
1. Its extreme simplicity is such, t... put up wrong, and requires no numbe... any person may put it up or take it down without difficulty—even feeble persons may do the same without fatigue.
2. It has neither screws nor lacings, and may be put up or taken down in one minute's time, and can be saved at a fire as easily as any other piece of furniture.
3. It affords no shelter for bed bugs, having no holes for bed screws, nor the usual holes for lacings.
4. Its great advantage is the luxury of a sacking made elastic by the Swelled Beam, without which the elasticity and comfort is lost, and by which they are peculiarly calculated for comfort during the warm season.
The above Bedsteads, may be obtained of
CHARLES ADAMS, 422 Washington street, a few doors south of Washington Bank, near Elliot street.
☞ The Boston Courier makes the following reference to this article—
'Those who love comfort at night, particularly in hot weather, will do well to look at Mr Adams's advertisement of Swelled Beam Bedsteads, which will be found in another column. Those who have used his bedsteads once will never buy any other. His work stands the test of use and experience.' jy28

SEWALL'S SERMON.—A Sermon preached at Scituate, on Lord's Day, May 29, 1838, by Edmund Q. Sewall, Pastor of the First Church. Published by request.
For sale by JAMES MUNROE & CO. j28

TALES OF THE DAY, vol. 1—this day published.
Contents.
Nicholas Nickleby, parts 1, 2, 3
The Reconciliation
My Aunt's Tale
The Romance of a Key Hole
The Conveyance Company
Old Madelaine
A Night of Terror
The Last of the Stage Coachman
The Leg
Peregrine Tweezle
New Year's Night
This Time Two Years
Calderon, by Bulwer
A Vision of Noses
Bab-ey-Buk
Calais
The Lottery
First and Last Birthday
Greek Peasant's Wedding
'Be ours the task to cheer the pensive hour
By gleaning fictions of surpassing power
From the rich mint of each transcendent mind
Which purifies while it delights mankind.
No wretched sophist shall pollute our page,
To gild each vice, yet counterfeit the sage;
Our first endeavor, and our highest praise,
The smile, the tear, but ne'er the blush to raise.'
Old English Writer.
H. P. NICHOLS & CO. Publishers,
jy28 147 Washington st.

THIRTEENTH ANNUAL REPORT of the American Unitarian Association, with the proceedings of the Annual Meeting in May 1838.
Just published and for sale by
jy28 JAMES MUNROE & CO.

CARLYLE'S WRITINGS.—Life of Schiller, Sartor Resartus, History of the French Revolution, Critical and Miscellaneous Essays.
For sale by JAMES MUNROE & CO., 134 Washington street. jy28

ELLEN CLIFFORD, or the Genius of Reform, by the author of The Palfreys.
Just published, and for sale by
JAMES MUNROE & CO.
jy28 134 Washington st.

DEMOCRACY IN AMERICA, by Alexis de Tocqueville. For sale by JAMES MUNROE & CO. jy28

POETRY.

THE LABORER'S NOONDAY HYMN.

Up to the throne of God is borne
The voice of praise at early morn,
And he accepts the punctual hymn
Sung as the light of day grows dim.

Nor will he turn his ear aside,
From holy offerings at noon-tide;
Then, here reposing, let us raise
A song of gratitude and praise.

What, though our burthen be not light,
We need not toil from morn to night;
The respite of the mid-day hour
Is in the thankful creature's power.

Blest are the moments, doubly blest,
That, drawn from this one hour of rest,
Are with a ready heart bestowed
Upon the service of our God.

Why should we crave a hallowed spot?
An Altar is in each man's cot—
A Church in every grove that spreads
Its living roof above our heads.

Look up to heaven! the industrious sun,
Already half his race hath run;
He cannot halt, nor go astray,
But our immortal spirits may.

Lord! since his rising in the East,
If we have faltered or transgressed,
Guide, from thy love's abundant source,
What yet remains of this day's course:

Help with thy grace, through life's short day,
Our upward and our downward way;
And glorify for us the West,
When we shall sink to final rest.

Wordsworth.

FOR THE REGISTER AND OBSERVER.

PRAYER.

Prayer is the wing on which we soar
With humble, contrite hearts to heaven.
Prayer was the shield the apostles bore,
To every christian freely given.
There's nought but prayer can strengthen us
While trav'ling in life's thorny road,
There's nought affords so sure a pass
To yonder bright and blest abode.
If while we tread life's varied maze
Prosperity on us descend—
How great the snare! the needful grace
Is then, by constant prayer, obtained;
And when afflictions draw us near
To Him who orders all aright,
What heavenly peace is found in prayer:
Soon it dispels the gloom of night.
In youth or age, 'tis prayer alone
That gives unmingled joy and peace;
Not the possession of a throne
Can yield such real happiness.
Our Father! teach our souls to bend
In love before thy throne of grace;
That we may be prepared to spend
Eternity in rapturous praise.

VOSE.

From the Savannah Georgian.

In the advertisement which announced that the steamer Pulaski was ready to convey passengers to her destined port, a strong inducement held out was, that she would be 'only one night at sea.' The terrible consequences of that 'one night,' we all know and shudder at. The words I have alluded to, were made the subject of a very forcible and eloquent commentary, by the Rev. Edward Neufville, of Christ Church, in a sermon delivered on the last Sabbath. An extract from that sermon was handed to me yesterday afternoon, with a request from a friend, that I would give it a poetic form. I have complied, under the pressure of sterner duties, and with many misgivings, that I have but faintly embodied the touching language of the Reverend author.

'*Thou destroyest the hope of man.*'—Job xiv. 19.

'Only one night at sea,'
'T was thus the promise ran,
By frail, presumptuous mortal given
To vain confiding man;
'Only one night at sea,
And land shall bless thy sight,
When morning's rays dispel
The shadows of that night.'

The pledge has been received,
The vessel leaves the shore,
Bearing the beautiful and brave,
Who ne'er shall greet us more;
And every heart beats high,
As bounding o'er the wave,
The gallant barque moves on,
To bear them to their grave.

The merry beams of day
Before the darkness flee,
And gloomy night comes slowly on,
That 'only night at sea;'
The watch upon the deck,
Their wary vigils keep,
And countless stars look down,
In beauty o'er the deep.

Within that stately boat
The prattler's voice is still,
And beauty's lovely form is there,
Unheeding of the ill;
And manhood's vigorous mind
Is wrapped in deep repose,
And sorrow's victim lies
Forgetful of his woes.

But hark! that fearful sound,
That wild appalling cry,
That wakes the sleepers from their dreams,
And rouses them—*to die.*
Ah, who shall tell the hopes
That rose, so soon to flee,
The good resolves destroyed,
By that 'one night at sea.'

That hour hath passed away,
The morning's beams are bright,
As if they met no record there,
Of that all-fearful night;
But many souls have fled,
To far Eternity,
And many hearts been wrecked,
In that 'one night at sea.'

Great God! whose hand hath launched
Our boat upon life's sea,
And given as a Pilot there
A spirit bold and free;
So guide us with thy love,
That our frail bark may be
Mid waves of doubt and fear,
'Only one night at sea.'

R. M. C.

MISCELLANEOUS.

From the London Visitor.

OLD HUMPHREY ON ATTENDING THE SICK.

Had I my will, every man and woman, aye, every child too, above seven years old, should be in some measure qualified to wait upon the sick.

The proper end of education is to give us a knowledge of our duty, and to make us useful in our generation. Where, then, can we be more useful than at the couch of sickness and pain?

It is not the wish of Old Humphrey that every one should become a nurse, and understand the whole mystery of candle-making and saucepanry: all that he desires is, that every one should be moderately endowed with the most necessary qualifications to alleviate and comfort the sick.

Show me one that has never received the assistance of others when in sickness; one who has neither father, mother, sister, brother, nor friend on the face of the earth, and I will excuse him from being over anxious about this matter; but all who have kindred, or have received kindness are bound according to their ability, to qualify themselves to be useful to others. Must not he have a hollow heart who would help a friend while he could swim, but neglect *him* when he was drowning? And is it not a little like this, to behave kindly to others in health, when they can do without our kindness, and forsake them in sickness, when they require assistance?

A cup of cold water to the weary and thirsty traveller is welcome indeed, and the most trifling attention to the sick is oftentimes a cordial to the fainting spirit. When the strength fails; when the grasshopper is a burden; when the silver chord is about to be loosed; when the golden bowl, and the pitcher at the fountain, and the wheel at the cistern, are near being broken—when the dust appears ready to return to the earth, and the spirit unto God who gave it, it is then meet that every kindness should be shown to the sufferers.

We are all liable to be dependent on the attentions of others, and we should all therefore be qualified to attend to others. Those who in sickness have felt the relief of a well timed cup of tea, or a small bason of well made gruel, wine whey, or barley water, will not laugh at Old Humphrey for talking about such things; and if they should do so, he would, notwithstanding, gladly make them a cup or bason of any of these comforts, should their situation re-require it.

How many hundreds of people are there in the world, who would not know how to make these common-place comforts, however urgent might be the necessity that required them at their hands?

Is it difficult to teach even a child to put two spoonsful of tea into a pot, and pour boiling water over it; to let it stand a few minutes, and then pouring it off, to add to it a little sugar and milk? Certainly not; yet how few children are taught to do this properly!

Nor is it more difficult to boil half a pint or a pint of milk in a saucepan, and then to pour into it a wine glass full of white wine: thus making that wine whey, which only requires to be strained from the curd to be ready for an invalid. How many grown up persons would not know how to set about this!

I know twenty people, as old as I am, who could not, without some instruction, make a decent bason of gruel; and yet how easily is this performed! While water is boiling in a saucepan, a large spoonful of oatmeal is mixed up in a bason with a little cold water; the hot water is then poured into this, when it is left to settle; it is afterwards poured, leaving the husks at the bottom behind, into the saucepan, and boiled slowly, while being stirred round with a spoon. How is it that every one is not capable of rendering such a service in an extremity, when it may be done with so little trouble? There are many other little comforts that are provided as easily as these, but surely a knowledge of those that I have mentioned is not too much to be required of any one. If you have the right sort of affection for those who are dear to you, you would not willingly let them lack, in a season of affliction, any service you could render them.

Come, Old Humphrey will make a few remarks, that will help you, if you are disposed to add to your qualifications, to soothe the afflicted. If ever you are called to attend a sick-bed, be sure to manifest *kindness*; without this quality, others will lose much of their value. Be *tender*, not only with your hands, but with your tongue:—tenderness of heart is quite necessary. Be sure to exercise *patience*; if you cannot do this, you are not fit to attend the sick. *Forbearance*, too, is a great virtue. Sick people are often fretful and trying, and require to be borne with. *Cleanliness* is essential: a dirty cup, a bit of coal in the toast, is enough to turn the heart of an invalid. *Expertness* and *promptitude* are of great value, that the wants of an invalid may be supplied without delay. *Thoughtfulness* must be practised, that you may anticipate what will be required; and *watchfulness*, that you may know when to be of service. Be *sober*, as beseemeth an attendant on the sick; but be also cheerful. *Cheerfulness* is as good as medicine to the afflicted. *Firmness* and *prudence* are qualities that may at times be put to good account; and if, in addition to those I have mentioned, you have *sincere and lively piety*, ever desiring to keep the eye, the heart, and the hopes of the sufferer fixed on the Great Physician, the Healer of the soul's leprosy, as well as of the body's ailments, why then your intentions may indeed do good; they may be the means of benefiting both body and soul.

And think not that you can benefit the sick without doing a service to yourself. You may learn many a lesson in a sick chamber, that would never have been taught in other places. 'It is better,' on many accounts, 'to go to the house of mourning than to go to the house of feasting.' We learn more of this world's hollowness, in an hour under the roof of sorrow, than in a life spent in the habitation of joy.

To witness sanctified affliction is a high privilege, for then we see that 'neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'

Old Humphrey has attended the sick, both in the noontide and the midnight hour; the desponding sigh, the weary moan, and the groan of agony, are familiar to him. He has marked the changes from the first attack of sickness to the death-gasp that ended the moral strife. He has closed the eyelids of youth and of age; and having felt, painfully felt, his own deficiencies as an attendant on the sick, he the more anxiously urges on others, the duty of qualifying themselves to soothe the sorrows of the afflicted, and to smooth the bed of death.

ANECDOTE OF DR COTTON MAHTER

Dr Mather of Boston was constantly exhorting his hearers to entertain strangers, for by so doing, he said, they might entertain angels. But it was remarked that Dr Mather never entertained strangers himself, nor gave any relief to beggars. This report reached Mr Ward of Agawany, (an Indian village, making the west part of Springfield, in Mass.) an intimate chum of the doctor while at the University. Ward said he hoped it was not true, but resolved to discover whether it was or not. Accordingly he started for Boston on foot, 120 miles, and arrived at the door of Dr Mather on Saturday evening, when most people were in bed, and knocked at the door. It was opened by the maid. Ward said, 'I come from the country to hear good Dr Mather preach te-morrow; I am hungry and thirsty, without money, and I beg the good Dr will give me relief and a bed in his house until the sabbath is over.' The maid replied, 'The Dr is in his study; it is Saturday night—the sabbath has begun—we have no bed nor victuals for ragged beggars,' and she shut the door upon him.—Mr Ward again made use of the knocker. The maid went to the Dr and told him there was a sturdy beggar beating the door, who insisted on coming in and staying there over the sabbath. The Dr said, 'Tell him to depart, or a constable shall conduct him to prison.' The maid obeyed the Dr.'s order. Mr Ward replied, 'I will not leave the door until I have seen the Dr.' This tumult aroused the Dr., who with his black velvet cap on his head, came to the door and said, 'Thou country villain! how dare you knock thus at my door after the sabbath has begun? Mr Ward replied, 'Sir, I am a stranger, hungry and moneyless, pray take me in until the holy sabbath is past, so that I may hear one of your godly sermons.' 'Vagrant!' said the Dr 'go thy way, and trouble me no more; I will not break the sabbath by giving thee food and lodging; and then he shut the door.—The Dr had scarcely reached his study, when Ward began to exercise the knocker with continued violence. The Dr not highly pleased, returned to the door and exclaimed, 'Wretched being! why dost thou trouble me thus? What wilt thou have?' Ward replied, 'Entertainment in your house until Monday morning.' The Dr said, 'You shall not! therefore go thy way.' Mr Ward replied, 'Sir, as that point is settled, pray give me sixpence, or a shilling, and a piece of bread and meat.' 'I will give thee neither,' he said, and shut the door. Mr Ward again thundered with the knocker, and the Dr returned in great wrath: 'Thou art mad or possessed with an evil spirit,' exclaimed he, 'what wilt thou have more!' Mr Ward replied, 'Since you sir, will not give lodging, nor money, nor food nor drink to me, I pray for your advice. Will you direct me to a stew?' 'Vagrant of all vagrants!' cried the Dr 'the curse of God will fall on thee; thou art one of the non-elect. Dost thou suppose I am acquainted with bad houses? What dost thou want at a stew?' 'I am hungry, thirsty, moneyless, and almost naked,' replied Mr Ward, 'and Solomon, the wisest king the Jews ever had, tells me and you, that a harlot will bring a man to a morsel of bread at the last.'

Dr Mather now awoke from his reverend dream, and recognized his friend. Mr Ward laughed, and the Dr took him and gave him all he wanted, and Mr Ward preached for the Dr the next day, both morning and evening.

This event had its due effect, and the Dr ever after became hospitable and charitable to all in want.

SELF-DENIAL.

'We cannot be happy unless we practise self-denial;' yes, those were the very words he used,' said Anna Grey, 'and if it is true, how far am I from being happy! He said, also, that self-denial was very difficult. Is it then so hard to be happy?' And with these words she resolved that she would on that day try the happiness which is caused by self-denial. It was now quite early in the morning, and she was in the parlor preparing for her school duties. Her younger sister was also studying in another part of the room. 'How very warm it is!' said Anna, at the same time opening the window near her. 'Oh, don't open the window,' said Ellen, 'it is so cold; you only feel warm because you have been walking.' Anna was on the point of saying, 'If you are cold you can go into another room,' but she checked herself, remembering that here was an opportunity to practise her new resolution. She did, to be sure, feel rather warm, as she shut out the cool fresh air from the room, but she was more than repaid by her sister's smile and kind words. 'Oh, thank you, Anna; perhaps I ought not to have asked you to shut it down, but the first breeze seemed to chill me through, and I did not want to sit all alone in the breakfast room.' Ellen was a delicate child. She had, from her infancy, never known perfect health, while Anna was a stranger to sickness. It was not therefore so very strange that she often did little things calculated to trouble her sister, though unintentionally. A few moments had passed in meditation, and again Anna's thoughts were engaged in the book before her. Presently the door opened—her brother William entered, bringing the chess board with him. 'Come, Anna,' said he, 'come, let us finish our game now before breakfast. Here are all the pieces just as we left them.' 'Oh, I am so glad you have come!' said she, starting up and laying her geometry on the table. 'I have just finished my lesson.' In her hurry she threw another book upon the floor. As she stopped to pick it up, she saw that it was her history—the thought came into her mind, '*Ought* I not to study?' She looked first at the chess-board, then at her book. Her resolution gained the victory. 'William, I can't play now, I must learn my history; I had entirely forgotten it.' —'That is too bad,' said William, 'can't you learn it after prayers?' 'No, for I take my music lesson at eight.' 'It is too provoking—I should think you might have risen earlier and have learnt it before. The color rose in her cheeks, but she said, calmly, 'I rose at five, brother,' and resumed her former vocation. 'I *know* I am right,' she said to herself, as William leaving the room, slammed the door violently after him. With this she satisfied herself. No other incidents worthy of recording transpired till she and her sister, having taken their music lesson, went on their way to school. 'Anna,' said Ellen, 'will you let me take *this* Virgil the first hour?' 'Can't you take the smaller one? I can study so much better in my own book.' 'I *can*, but it will make my eyes ache sadly.' Anna was on the point of saying, 'Well, take it then;' but looking up, she met her sister's mild blue eye. It reminded her of her determination, and she added, pleasantly, 'Oh, well, you may take it. I can learn my lesson just as perfectly in the smaller one, and almost as readily.' 'I thought you would be willing, said Ellen,' 'you are always so kind to me, Anna.' Anna's heart reproached her, as she thought of the answer she had been about to make; but the knowledge that she had gained a victory over herself made her happy. Every thing passed off pleasantly at school, and she returned home with a light and joyous heart. On entering the parlor she saw a note for herself. She opened and read it.—'Oh, it is an invitation to aunt Mary's small party for this evening—how pleasant it will be! Mother,' she added, 'have you any objections to my going?' 'I don't know,' said her mother, 'but I will hear what your father says.' A cloud passed over her shining countenance, and tears were fast filling her eyes, and she sorrowfully left the room. She went up alone into her chamber. 'Oh dear!' said she, it will be too bad if I can't go when I have been thinking of it so long,' (for though the written invitation had just come, she had received a verbal one several days before.) 'However, father knows best, and I will be contented with his decision.' It hardly need be said that this feeling depended on her morning's resolution. She went down into the parlor, where her father and mother were sitting, a few moments after. 'Well, father,' said Anna, 'what do you say; are you willing that I should go?' 'I am willing,' said her father, 'as you seem very anxious, but I had a *little* rather that you would stay at home.' There was a momentary conflict. Her father had given his permission, but that last clause, 'a *little* rather,' she repeated to herself, 'I will give up for the '*little*.' Her eyes had been cast down, but raising them, she said, 'I will stay at home then, dear father, if it will gratify you.' And do you not think she was fully repaid for her self-denial, by her father's words? 'My dear daughter,' said he, 'I did not expect you to give up this party for me, but believe me, you will not regret when your father is taken from you.' As Anna retired that night, she said, 'How happy, how *very* happy I do feel! Oh! I will always act on this new principle.' Do any say that this record of a day is but a small matter? To those I would only add, 'He that is faithful in the *least*, is faithful also in *much*.'

[From the National Ægis.]

COLLECTIONS RELATING TO FASHIONS AND DRESS IN NEW ENGLAND.

By the Rev. Joseph B. Felt.

[*Continued.*]

CLOAKS.

These have been used more or less by both sexes ever since the first peopling of New England. We are informed that Lucullus, the Roman epicure, had more of them than he ever had dishes at his table. O course, he had not much less in the number of his cloaks, than Queen Elizabeth had in that of her dresses. The cloak among our forefathers of note, had sleeves above the elbow, with slits in them. Formerly one of its most fashionable colors was red for both sexes. In reference to it, under a foreign as well as under its own vernacular appellation, we read the subsequent advertisement in a Boston paper in 1741: 'A blue roquelare with a velvet cape, was left at Mr Whitefield's lodgings;—a blue great coat, with a blue velvet cape was found at Dr Colman's Meeting House.' As used by ladies, it frequently had a head. Thus made, when worn on journies, it was called a riding hood. With this name it was familiar in the former stories of childhood. Speaking of it under this denomination, a lady writes from Boston to her friend, in 1720, 'Riding hoods are made not only of red, but of any color, for Mrs Hirst had a blue one; but chiefly light colors for young folks.' Cloaks with heads were worn by females till 45 years ago.' They were succeeded by Jersey coats, cardinals, shawls, and pelisses. The cardinal, so called from its resemblance to the cloak of in ecclesiastical dignitary of the same name, was disused in England for a long period, from the death of Cardinal Pole in 1555. It was revived here before 1765, and continued till 25 years past. Cloaks in mitation of those worn by China Mandarins, appeared 20 years ago; were popular for half that period, but are now seldom seen. About 15 years since, those with capes re-appeared; and for six years past, thir capes have been so long, that they have acquired the appellation of a cloak and a half. Ten years ago, those of plaid had heads made to them for cold wather. But heads of this description continued fashionable only two or three years. With regard to such clothing there is something far more gratifying to be philanthropic beholder, to meet with comfortable garments, as though there was proper precautionagainsts colds and consumptions, than to remembersuch as were worn by females no long period since, almost altogether unsuited to the inclemency of our winter's climate.

SKIRTS OR SMALL COATS.

These have long been numbered among the items of female wardrobes. They have had their periods of bing richly worked, and formed to make a conspicuous appearance. Such was the ton for them, who our grandames largely contributed, with Spartan irmness and virtuous influence, to lay the foundatin of our country's privileges and enjoyments. Thee articles of dress were usually accompanied with Negligees, Sacks, or Robes. As prevalent in the netropolis of Massachusetts, and contained in the thedule of a lady's clothing in 1765, they were of sriped Lutestring, English and India Padusoy, Damsk and Brocade.

GOWN.

Tis has been of long standing in the world. It wasthe toga virilis at Rome, because assumed by youn when arrived to a particular age. From having een worn by men in office, it is used by the figure of Metonomy, for the civil magistrate. In this sens it was, that Cicero remarked, 'Let arms give plac to the gown.' It was a token of respect in the Eastto put off the garment which resembles our gow for men. Hence it was that the Psalmist, in alluding to the immutability of Jehovah, said, 'Of old hst thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure—yea all them that shall wax old like a garment; as a vesture shalt thou change them: and they shall be changed; but thou art te same, and thy years have no end.' Gowns, mosty black, were worn by the principal men of our primtive colonists. Such persons, including divines, lawers, doctors, and literary characters, as well es magtrates, were denominated gown-men. This termvas sometimes reproachfully used by those who envid the individuals to whom it was applied. *Gowns have been mostly laid aside by males, as the badg of literary professions. Some college officers wearthem on public occasions. The clergy have mostly put them off. Such canonicals are more worn in oularger towns and cities than elsewhere. The gownfor females is as old as that for the other sex. Its fons have widely differed from each other. In the days of our first legislators, it was low at the neck, had sleeves above the elbows, which, as previously relate, were immoderately large at the shoulder, and abundntly slashed, as well as the back. Hence it was tht such sleeves were prohibited in Massachusetts, 634, and the shortness of them was similarly frownd on, 1639, and also in 1675. In the last of these ears, our General Court found the same fault with te neck part of gowns, as before specified. We cannot complain that our civil fathers were careless of wha they deemed amiss, and even demoralizing, and enough to deluge the land with afflictions. But let ther do what they would, let them admonish and warn a they pleased, the majority of the people would pllow their own way. True, the ladies consented o lengthen their sleeves so as to reach the elbow,where ruffles made no small appearance in conjuntion with sleeve buttons of various colors and materials; and they, also, did without slashes by 1760. Still the sleeves were quite large, and were made to expand at the bottom by means of some metallic substance. About 45 years past they descended to the wrist, and were fitted to the arm. Thus long and close, they received little quarter at first from industrious housewives, who found them much in the way of their work, till use rendered them more convenient. So altered, they were often seen with tidy cuffs in families, who thought and acted as though they felt it their duty to be engaged in useful employment, whether requisite for support, or health and happiness. Short sleeves rallied some 25 years ago, and held a stand about 5 years, and then gave up the contest. Not successful in this way, they sought for change 13 years past in their enlargement, chiefly above the elbow. In this effort they were not foiled. In going on from great to greater, they reached their fullest size two years ago, when each of them had cloth enough to measure two yards in circumference in its widest part near the shoulder. Since, they have decreased in appearance, not being protruded with buckrams, for about one year, and are now seemingly small, though by no means of scanty materials, having an abundance of plaits. While the sleeves were thus like small air balloons, the gowns were in keeping with them, as to dimensions, having, for common sized ladies, from 15 to 21 yards of silk. Such enlargement seems to equal any thing of the kind in ancient times. To the next age it will probably be related as a wonder of the fashionable world. Though we would not presume to dictate in matters of this sort, for there is not much odds on the part of either sex in the history of dress, and those who live in glass houses should be careful how they cast stones, yet would our ladies be as independent of foreign milliners, as they are of foreign governments, and encourage both by precept and example, an appropriate beau monde of their own, would it not be an enterprise worthy of daughters descunded from patriots of no common fame or desert? As a specimen of the readiness, with which the modes of Europe have always been adopted in our country, we give the subsequent advertisement in 1733: 'To be seen at Mrs Teatts, Mantau maker, at the head of Summer Street, Boston, a baby drest after the newest fashion of mantues and night gowns and every thing belonging to a dress, lately arrived in Capt. White, from London. Any ladies that desire to see it, may either come or send, and she will be ready to wait on them. If they come to the house, it is 5s; but if she waits on them, it is 7s.' Could comfort and propriety be the standard of all habiliments, without bowing at the shrine of every important mode, however fantastical or indecorous, it would be well for the purse, purity, and peace of a community.

The Helvetic states, as an instance of the severity with which soldiers are treated in Switzerland, that some time since a young soldier, who was out shooting with his corporal, accidentally wounded the postillion of a diligence which was passing on the high road, in the canton of Berne. They were tried for the accident on the 30th April before a Court martial, and although the postilion had been so slightly wounded as to be able to continue his work, the Court condemned the soldier to death, and the corporal to irons for 20 years for not having used his authority as a sub-officer, to prevent the soldier from committing the crime! The sentence was confirmed on appeal by the Grand Council. The poor fellows have appealed for pardon to the next general Diet.

The Emperor of Russia has commissioned a scientific expedition to determine accurately the limits of the Basin of the Caspian Sea, which is depressed more than 100 feet below the level of the Black Sea. The line of equal elevation with the surface of the Ocean is to be ascertained round all the shores of this vast inland expanse of water.

An important work is now executing, by order of the Russian government, in the formation of a road across the Ural Mountains. The western side of this chain touches on a mineral, producing district, full of mines, smelting-houses, etc. The nomade tribes of Asia and the Cossacks of the Ural are in possession of this tract; through which, in 1832, a road was ordered to be made, from the town of Verkne Ouralsk to that point of the chain where the Obstchy-Syrt flows out of the mountains towards the Volga. The marshy nature of the ground, and the immense tracts of forest and rocky territory that intervened, presented almost insuperable obstacles, but the Baschkir tribes were at last persuaded to join in the work, and the road is now advancing rapidly towards its completion.

At Joppa, near Edinburgh, on the 11th May, in the 110th year of his age, died John Wright, serjeant. He commenced his career in the 21st Fusileers, commanded by the Hon. Col. Hamilton; served in the American war of Independence under Gen. Burgoyne and Earl Cornwallis. He witnessed the death of Gen Wolfe on the Plains of Abraham, and had a perfect remembrance of the personal figure of Prince Charles Edward, at Holyrood Palace. He has left a son, a Roman Catholic priest, at Montreal, far advanced in life; he himself was a native of High Calton, Edinburgh.

Newspaper in Persia.—We learn through Vienna that a journal, established on the 1st of January, now appears twice a week at Teheran, the first publication of the kind ever undertaken in Persia. It is lithographed on two pages of a large sheet of thick paper, the first and last page being both blank. At the top of the two printed pages are the arms of Persia, a lion rampant, bearing the sun on his head, resting one paw on a globe, and holding in the other a drawn sword, with the motto—'*The Lion of God is all-powerful.*' One page is dedicated to the official news of Persia, but is rarely filled. The other contains general news, chiefly consisting of unimportant anecdotes. At the bottom is inscribed—'Printed at Teheran, in the house of the Califat, for the instruction of the world.'—*Galignani's Paris Messenger.*

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